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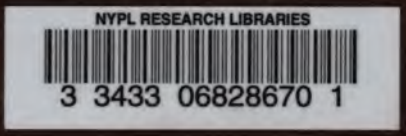
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ROYAL
SMITH





A

HISTORY

OF

THE JESUITS;

TO WHICH IS PREFIXED

A Reply

TO

Mr. DALLAS's DEFENCE

OF

THAT ORDER.

"Ταυτα παιθ' υπερ Υμων, υπερ της Αληθειας, υπερ της υμετερας Πολιτειας, "και των Νομων, και της Σωτηριας, και της Ευσεβιας, και της Δοξης, και "της Ελευθεριας, υπερ των κοινη παντι Συμφεροντων ακριβολογημαι και "διεξερχομαι."—DEMOSTHENES.

IN TWO VOLUMES.

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A

HISTORY OF THE JESUITS.

CHAP. IV.

NEW EFFORTS OF THE JESUITS IN 1560, TO ACQUIRE A FOOTING IN FRANCE.

De Thou observes* that "the Jesuits at first yielded to "the times; and in the hope that the hatred against them "would gradually subside, observed a profound silence till the "reign of Francis II. when the Dukes of Guise, who were "strongly attached to them, being in power, they renewed "their operations." They now obtained new Letters Patent from the King, dated 12th of February, 1560, enjoining the Parliament to confirm their Institution, which the Parliament again referred to the Bishop of Paris; but the Jesuits obtained a fresh mandate from Francis, dated 31st of October, 1560, which was followed by another from the Queen Mother (Catherine de Medicis), dated 8th of November following, commanding the registry of the edict of the late King, the confirmation of the Papal Bulls, and the reception of the Jesuits: at length, the Bishop of Paris, seduced by the professions of the Jesuits, and pressed by superior authority, consented to their reception, but with such restrictions as was in effect requiring that they should cease to be Jesuits.

* De Thou's History, Vol. iii. lib. 37.

In exacting these conditions, he only deceived himself by supposing that the Jesuits could be bound by engagements which restrained others. The Parliament, however, yet held out.

After the death of FRANCIS II. the Queen Mother (CATHERINE DE MEDICIS), who governed more absolutely under her son CHARLES IX. than she had under FRANCIS *, dispatched fresh commands, on the 22d of February, 1561, for confirming the Order, declaring that it would be of the greatest advantage to *the Christian religion* and the nation at large. On the 4th of March following, a fresh injunction followed. About this time, Cardinal FERRARA, accompanied by LAINEZ, arrived in France from the Pope: Cardinal de TOURNON, the Primate of France, who had already given the Jesuits the College Tournon, observing the activity of LAINEZ †, openly espoused the reception of the Jesuits, which the Assembly of Poissy (of which he was President) decreed on the 15th of September, 1561, and the Parliament of Paris confirmed on the 13th of February, 1562—on condition that they should not prejudice or injure the rights of Bishops, Chapters, Rectors, Parishes, or Universities, *nor of other Religious*, and that they should renounce all such privileges granted by their Bulls, as were contrary to that provision.

* The massacre of St. Bartholomew in France, on the 24th of August, 1572, is perfectly ascertained to have been projected and executed under this Queen. The Historian DAVILA, notwithstanding his great attachment to her, expressly represents her as having, in concert with her son CHARLES, *planned* and *directed* the whole of that awful tragedy. The great friend and patron of the Jesuits, THE DUKE OF GUISE, personally assisted in the massacre; and DAVILA particularly mentions the Jesuit MALDONAT, as urging the PRINCE DE CONDE', and THE KING OF NAVARRE (afterwards HENRY IV.), who were spared from the slaughter, to renounce Protestantism, and embrace Popery.

† PASQUIER's *Catéchisme des Jésuites*, lib. i. ch. 4.

CHAP. V.

EVENTS OF 1564, AND THE SUCCEEDING PERIOD.

The Jesuits immediately purchased a building in the Rue St. Jaques, and fitted up a Public Seminary in it. They gained the then Director of the University, who clandestinely licensed their teaching; but as soon as the University heard of it, they revoked the Order *. The Jesuits appealed to the Parliament, which heard the parties; PASQUIER being counsel for the University, who having been originally acquainted with BROUET, one of IGNATIUS's first companions, and learnt from him the most secret designs of the Society, was able to refer to his own notes made at the time. He observes in his argument, "This Sect can only produce division between the Pope "and the Cardinals, between all other Religious Orders and "themselves; and there is no Prince or ruler who freely tole-"rates them, that can secure his empire against their attempts." DE THOU considered his peroration so fine as to record it in his History: "You yourselves" (says he), "who now tolerate "the Jesuits; even you will reproach yourselves (but too "late) with your credulity, when you shall behold the fatal "consequences of your pliancy in the overthrow of order, and "the public tranquillity, not only in this kingdom but through-"out the Christian world, by the cunning, the artifices, the "superstition, the dissimulation, and intrigues of this new "sect †." The celebrated DU MESNIL, Advocate General, also opposed the Society; observing, that it consisted of persons "bound by oath to attend a Superior at Rome, and to devote "to him their property and persons; a frame of Society" (says he), "under which, the wealth, the persons, and the obedience

* DU BOULAY, p. 583.

† See PASQUIER's whole argument at the end of the 3d Book of his *Recherches de la France*.

"of the subject can be transferred: besides which" (he adds), "they contend for exemption from all ecclesiastical authority, "and the right of making for themselves whatever laws they "may choose."

The Jesuits, seeing the importance of this question, dispatched their Father POSSEVIN to Bayonne, on their behalf, where CHARLES IX. and the Queen Mother then were; and FRANCIS BORGIA the successor of LAINEZ, who had lately died, went to the Pope for his protection *. The Pope wrote to the Bishop of Paris to befriend them, and POSSEVIN obtained recommendatory letters from the Queen Mother, the Chancellor, and the first Peers of the Court. The first President yielded, and tried to preserve the College to the Jesuits, and to continue to them the privilege of teaching †. The consequence was, that the matter was deferred; but nothing was decided, and the Jesuits went on.

While the Jesuits were aiming at superiority in France, they had obtained it in Portugal. SEBASTIAN, King of Portugal, a Minor, had Father GONZALES, a Jesuit, for his Confessor. Father TORRES, the Jesuit, was the Confessor of Queen Catherine, the Regent, and Grandmother of the King; and a third Jesuit was Confessor of Cardinal HENRY, the King's great uncle ‡. After their example, all the nobility had placed themselves under the care of the Jesuits, which gave them unbounded authority as well in Portugal as in India, which depended upon that kingdom: the Queen, however, sometimes thwarting their projects, they resolved to deprive her of the Regency; but being apprized of their designs, and suspecting her Confessor, she dismissed him. The two other Jesuits succeeded in getting Cardinal HENRY appointed Regent, under whom, as he had a very narrow mind, they hoped to govern more despotically. He soon discovered that he was

* See *Histoire de la Compagnie de Jesus*, lib. vi. ch. 59.

† See DU BOULAY, p. 649.

‡ See *Histoire des Religieux de la Compagnie de Jesus*, Ann. 1563.

betrayed by his Confessor, and that the Jesuits wished to obtain the Regency for themselves. He made some useless efforts to rid himself of them. The young King attempted the same thing; but they had appointed the Grand Inquisitor, his Minister, and threatened to denounce him to that Tribunal, where they said that Kings were amenable, like the meanest of their subjects. He was obliged to submit, and they governed, in spite of him, of the Cardinal, and of the Queen. They at length confirmed the King in a wild project he had formed of making conquests in Africa, and DE THOU describes the fatal end of that enterprise. Accompanied by some officers, the King defended himself courageously, but fell at length under the blows of his enemies: PASQUIER says they had first tried in vain to obtain his decree, that "thenceforth "no one should be King of Portugal, unless he were a Jesuit, "and elected by that Order, as the Pope is elected at Rome, "by the Cardinals *." On his death, Cardinal HENRY became King. They governed him so absolutely, and the Jesuit HENRIQUEZ had such power over his superstitious and timid mind, that he persuaded him to bequeath his crown to the King of Spain †. ANTHONY, however, the rightful heir, was acknowledged King by the States; but he could not resist the King of Spain, for the Jesuits excited a revolt against him in all the seaports on the same day, and occasioned the massacre of a great number of Frenchmen, who espoused his cause. The Parliament of Paris, in 1603, records this fact as follows: "When the King of Spain usurped the government of Por-"tugal, all the Religious Orders adhered firmly to their King, "the Jesuits excepted, who deserted him, and were the cause "of two thousand deaths, *for which they obtained a special* "*Bull of Absolution.*" DE THOU notices the same Bull.

At Louvain they sought an establishment in 1560, which

* See PASQUIER's *Catéchisme des Jesuites*, lib. iii. ch. 16; and a Letter from CATHERINE in the *Theatro Jesuitico*.

† See DE THOU, Vol. viii. p. 209; and *Les Jesuites criminels de Lèze Majesté*, p. 338.

they obtained (notwithstanding great opposition), after considerable intrigue *: the conditions imposed upon them were of the strongest kind; but the Jesuit SACCHINI, their Historian, says that "they were advised to accept them, since they could "always observe or break them, and might find means, when-"ever they would, to get released from them by the Pope"—as, in fact, they did soon afterwards. Thus, in their Petition for admission into Flanders, in 1565, they engaged not to preach without leave of the ecclesiastical authorities; and PHILIP II. in admitting them into Brabant, prohibited them from exercising any pastoral functions without such consent; but VAN ESSEN gives two remarkable examples, one at Ghent, and the other at Brussels, of their invading the authority of the Church †.

The celebrated ARIAS MONTANUS wrote from Antwerp to Philip II. on the 18th of February, 1571: "Let not the Go-"vernor or Ministry of the Low Countries, have any connexion "with the Jesuits, afford them any information, or increase "the credit and wealth they already possess; especially let not "the Governor employ a Jesuit as his Preacher or Confessor: "for I call God to witness, from my certain knowledge of "them, that this advice is of the utmost importance: few "possess more convincing and abundant proofs than myself "of their objects and their artifices, having for fifteen years "obtained the fullest information of their affairs."

When THE DUKE OF ALVA was Governor of the Low Countries, the Jesuits bought the superb Hotel d'Aix at Antwerp; but they were expelled in 1578, for refusing to take the oath (which all the Clergy had taken), to observe the Treaty of Ghent, in order that they might not displease the Pope, who espoused the cause of Don John of Austria. In 1565, they had become so odious in Hungary and Germany, that the deputies of the States assembled in Austria, and demanded their banishment above all other things.

* See *Histoire des Religieux de la Compagnie de Jesus*, ch. 9.

† See VAN ESSEN'S *Jus Ecclesiast. Univ.* Part i. ch. 7.

At Vienna, less patience was observed; for they were so discontented, as to expel them without judicial forms. They had nearly shared the same fate in Bavaria, on account of a charge of the most infamous nature; the account given by themselves of this matter, and of the course they took to justify themselves, is too offensive to insert *.

The chastity of these Fathers was as loudly questioned in Spain. Under the specious pretext of practising penitence, they had established Societies of Flagellants, in many towns, which not only corrected themselves in the Jesuits' Churches, but before the public, and even in public processions. They had introduced this practice even among *Females*. These abominations compelled the Council of Salamanca, in 1565, to pass a Decree prohibiting a practice so contrary to decency.

Decency alike forbids a statement of the reasons which occasioned their being deprived of their Colleges in Milan †.

Cardinal BORROMEO, deceived, like others, by their exterior, had at first favored them, and even chosen one of them (RIBERA) for his Confessor, whom, however, he found to be a wretch addicted to the most infamous crimes. The Cardinal could hardly believe his guilt at first; but the public voice having induced him to institute inquiry, he not only opened his eyes to the iniquity of his Confessor, but also to the detestable conduct with which the Jesuits were reproached at their College of BRAIDA, and discovered how dangerous these men were to youth. He deprived them, in consequence, of the government of his seminary which he had committed to them. His successor prohibited all candidates for the priesthood, from studying in their Colleges, and deprived the Jesuits of the Colleges which depended upon the Archbishop of Milan ‡.

In 1564 and 1565 the Jesuits wished to have the direction

* See *Histoire des Religieux de la Compagnie de Jesus*, lib. vi. ch. 86.

† Ibid. lib. vi. ch. 36.

‡ See *Observations de l'Université de Paris sur la Requête des Jesuites du* 11 *Mars*, 1643; and the *History of Alphonso de Vargas*, which confirms the reports that excited the attention of BORROMEO.

of a new Seminary at Rome. Cardinal SAVELLI, who was devoted to them, took measures with LAINEZ for this purpose: the General proposed to tax all Ecclesiastics and Professors for its maintenance. The Clergy of Rome presented a strong remonstrance to Pope PIUS IV. observing that "they "increased the revenues of their Colleges every day, at the "expense of the Clergy; and that if his Holiness should not "repress their cupidity, they would eventually seize all the "Parishes of Rome." The Pope was unfavorably impressed at first; but LAINEZ, knowing his love of flattery, heaped upon him poetical compliments, and prose eulogiums, in sixteen different languages. The Pope could not resist such incense, and the Jesuits obtained the Seminary at Rome.

In 1560* they were very nearly driven from Venice. They shewed great anxiety to confess the wives of the Senators, for the purpose, as it was believed, of acquiring the secrets of the Republic. TREVISANI, the Patriarch of Venice, satisfied himself of the truth of the charge, and made other discoveries of still greater importance†.

About the year 1560, they gained Emanuel Duke of Savoy: LAINEZ wished that some Colleges, which he was about to found, should be well endowed; but the States not permitting this, the Jesuits proposed, as a remedy, to persecute with fire and sword, under the pretext of religion, the various Protestants who were scattered throughout the valleys of Savoy, in order to obtain, from the confiscation of their property, the means of endowing their Colleges. The Pope himself wrote to the Duke upon this scheme, *and furnished him with money to prosecute it.* There arose, in consequence, a bloody war in the States of Savoy: part of the Protestants fled to Switzerland, others took up arms in their own defence, and were treated with the utmost barbarity. The horrid cruelties of a civil war followed‡. The Jesuit POSSEVIN, who was cele-

* See *Histoire des Religieux de la Compagnie de Jesus*, lib. v. ch. 1.

† See SACCHINI'S *History of the Society.*

‡ See in DE THOU, lib. 27, an enumeration of these cruelties.

brated in all the Courts of Europe, and was Director of the College of Padua, himself marched at the head of the troops *: after many battles of alternate success, an accommodation followed; but the Generals of the Duke soon violated the treaty, and proceeded to acts of the utmost enormity.

The Jesuits have frequently excited the most cruel civil wars, in order to compel a whole people to receive them against their will; and have abused the confidence and weakness of Princes, in persuading them to measures which have deprived them of their States: but they have especially displayed their sanguinary spirit in aiding the other members of the Romish Church to persecute and destroy HERETICS.

SIGISMUND the King of Poland, who was himself a Jesuit, earnestly desired their establishment in Sweden, where his uncle, Duke CHARLES, was his Lieutenant: CHARLES remonstrated, in vain, that the people of Sweden would not endure the Jesuits: the King persisted, and the people took arms against him. He was beaten both by sea and land, taken prisoner, and only released, on condition that he would assemble his States, and act in conjunction with them. He then escaped from Sweden, and strove to arm the Poles against the Swedes; but they refused the alliance, and in the mean time his uncle seized upon his towns †.

The Jesuits rendered themselves so odious at Riga, in 1596, that the town revolted; and DE THOU observes ‡ that the Prince was so grieved, as to occasion his death.

HENRY III. having ascended the throne of France, the Jesuits obtained from him, in March, 1575, Letters Patent for their establishment at Bourges, to which place MALDONAT, the Jesuit, repaired from Paris, where he had embroiled the University, and the Faculty of Theology, on the subject of Pur-

* See DE THOU, *Article Possevin.*

† See PASQUIER'S *Catéchisme des Jesuites*, lib. iii. ch. 16.

‡ Lib. 76 and 84.

gatory, having maintained that souls remained in Purgatory only ten years *.

The Faculty of Theology of Paris, in its Letter to POPE GREGORY XIII. †, who was devoted to the Jesuits (dated in August, 1579), explains that they taught this doctrine in order "to deceive the consciences of Princes, who, if they could be "made to believe that the pious foundations made by persons "for releasing their souls from purgatory, had already satis-"fied the object of such persons, there would then be no reason "against appropriating those establishments and their endow-"ments to the Jesuits."

* See the detail in D'ARGENTRE's *Collect. Judic.* Vol. ii. p. 443, and DU BOULAY, p. 744. The Church of France, it seems, is still of opinion that souls remain a long time in Purgatory; since, on the restoration of the Monarchy, it immediately ordained that Prayers should be said for the soul of LOUIS XVI. who had then been dead above twenty years; which Prayers are still publicly continued throughout France, with all possible solemnity! It seems well worthy the consideration of France, whether the Jesuit MALDONAT might not have been in the right, when he maintained that no souls were kept in Purgatory above ten years; since, if his opinion should turn out to be correct, considerable trouble may be spared.

Some Readers may perhaps remember the anecdote of MICHAEL ANGELO and THE POPE, on the subject of Purgatory. The Pontiff having offended the Painter, the latter produced a grand painting of the state of final retribution, and placed a striking portrait of the Pope, in HELL. The Pope being naturally much incensed at such an attack upon his character, immediately sent to MICHAEL ANGELO, and desired he would expunge the figure; upon which the ingenious, but heretical, artist returned a message to the indignant Pontiff, informing him that if His Holiness had only been placed in PURGATORY, there would have been no difficulty in taking him out; but since he was in HELL, it was absolutely impossible to extricate him!

† See it at length in D'ARGENTRE', Vol. ii. p. 249.

CHAP. VI.

THE JESUITS AT THE HEAD OF THE LEAGUE IN FRANCE —THEIR CONSPIRACIES AGAINST HENRY III. AND HENRY IV.

The Jesuits profited by the League of France, to render themselves essential to the Leaguers; or rather, they were themselves the soul which animated the League, and the Preachers who fomented it. They headed those factious spirits, who, under pretence of destroying Heretics, disgraced religion by their excesses; threw the whole empire into confusion; armed their fellow-citizens against each other; and massacred two Kings of France.

Mezerai traces back the first League to 1568, which took place at Thoulouse, where, two years before, the Jesuits had been established, by the Parliament of Languedoc, at the College Tournon. After this example, a great number of other Leagues were formed in different parts: "Thus," says Mezerai, "it only remained in the end to join these detached "members together, in order to form the great body of the "League;" and he adds, "the Jesuits were its Heralds and "Trumpeters *."

For the purpose of dissolving this conspiracy, Henry III. convoked the States at Blois, in 1579, where a nobleman endeavoured to induce them to join the League; while two Jesuits, who were great favorites with the King, sought to engage him to sanction it, and become its head: one of these (Auger) was the King's Confessor: he boasted that he had *felt the King's pulse and gauged his conscience to some purpose* †; and he is the same person who, in 1568, administered an oath at the Chapel of the Jesuits, in Thoulouse, to

* See *Abrégé Chronologique de* Mezerai.

† See *Histoire des derniers Troubles*, lib. i.

the first Leaguers, one article of which was to exclude HENRY IV. (then a Protestant) from the throne *. The other Jesuit was MATTHIEU, a Provincial of the Order.

In 1581, SAMMIER the Jesuit was sent to sound many Catholic Princes, and excite them against the King, whom he accused of favoring the Heretics; and in pursuit of this scheme, he traversed Germany, Italy, and Spain. He could assume as many forms as he had objects to achieve, and sometimes appeared as a common soldier, at others as a Priest, and again as a simple rustic: he lent himself to licentious practices, observing that there was no sin in them, since it was to accomplish a good work †. While SAMMIER pursued his course, MATTHIEU went to the Pope. He was called *the Courier of the League*, having made three or four journies, in succession, in order to obtain a Bull, in default of which, he demanded a Brief, or even a Letter. The Pope was of opinion that the person of HENRY III. should be secured, and that his Cities should be seized ‡; and PASQUIER expressly relates, that he contributed money for these objects!

It was through the intrigues of these Fathers that PHILIP II. King of Spain, concluded a treaty with the DUKES OF GUISE, on the 31st December, 1584; which provided that, "*on the death of* HENRY III. the CARDINAL DE BOURBON "should be placed on the throne, and that all heretic Princes "should be for ever excluded," *the legitimate heir*, HENRY IV. *being then a Protestant* §.

On the death of MATTHIEU in 1588, the General supplied his place by ODON PIGENAT, whom DE THOU calls "a furious and fanatical Leaguer, who died at Rome in a transport "of passion, while he was venting his fury in his sermons ‖." PASQUIER eloquently observes, "The Colleges of the Jesuits "were notoriously the general resort of the disaffected.

* See RAYNAL'S *Histoire de Thoulouse.*

† See PASQUIER'S *Catéchisme des Jesuites*, lib. iii. ch. 11.

‡ See *Mezerai's Abrégé Chron.* § See *Mezerai.*

‖ DE THOU, Vol. xii. p. 53.

"There" (says he) "were forged their gospels in cipher, "which they dispatched to foreign lands; and thence issued "their Apostles through various provinces; some to foment "the troubles by preaching, as COMMOLET did in Paris, and "ROUILLET in Bourges; and others to excite to assassination, "as VARADE and the same COMMOLET *."

The Capital became the centre of the League: THE SIXTEEN (so called from their governing the sixteen districts of the City), animated by the sermons, and guided by the counsels of these Fathers, threw every thing into a flame. It is impossible to peruse without horror the record which History has preserved of this dreadful epoch, which continued many years under both HENRY III. and HENRY IV. "The "Society" (says the University) "was every where engaged "in kindling a flame, which every honest man strove to ex-"tinguish. COMMOLET and ROUILLET were the trumpets of "sedition, one of whom impiously preached that an EHUD † "was necessary, whether monk, soldier, or shepherd. The "trial of POULIN proves that the Council of the League sat "in the Jesuits' House of Profession, and that an attempt "upon Boulogne was meditated, in order to favor the landing "of an army from Spain. The College in the Rue St. "Jacques often served for secret councils and horrible conspi-"racies, whose object was the introduction of a foreign do-"minion.

"It was there that assassins repaired to whet their swords "against our Kings—that BARRIERE came to be stirred up by "the doctrines of VARADE—and that GUIGNARD composed "the writings for which he was afterwards hung. It was "there that the Sixteen signed an absolute cession of the "Kingdom to PHILIP OF SPAIN, and that CHASTEL acquired "the lesson of parricide which he afterwards acted upon.

"The panegyric of CLEMENT, the assassin of HENRY III.

* See *Catéchisme des Jesuites*, lib. iii. chap. 11.

† The first Regicide mentioned in Scripture.

"was the common theme of these meetings." That monarch made some ineffectual attempts to disperse the League, but fell under the blows which it levelled at him. CLEMENT, animated by such abominable instructions, assassinated that Prince on 1st August, 1589.

The Jesuits were not content with eulogizing this exetrable act, in their own factitous assemblies, but celebrated it in their writings; which indeed is not surprising, since they had provoked it by their Sermons, and recommended it in their Confessions.

In their *Lettres Annuelles* of 1589, they represent the death of HENRY as a miracle, which took place on the same day upon which they were expelled from Bourdeaux. This expulsion had been ordered by the King, with the concurrence of his Parliament, in consequence of a conspiracy which they had formed there *.

Notwithstanding all the intrigues of the Leaguers, HENRY IV. the legitimate Heir to the Crown, was proclaimed King; but, as he was yet a Protestant, the Leaguers urged that reason for his dethronement: he had expected, from his infancy, that he and his mother would have been delivered up to PHILIP II. and the Inquisition, but happily the Plot for that purpose (of which DE THOU gives a full account) failed †; after which, the Jesuits engaged in it ‡: their hatred increased when HENRY sought to ascend the throne: at the head of the Council of Sixteen, they raised the whole kingdom, and especially the Metropolis, which, under their factious sway, was in a state of revolt for five years, and was not in a condition to acknowledge its legitimate King, till the year 1594: the Jesuits were guilty of all the excesses which were then committed, and of the incredible miseries of the civil war.

POPE SIXTUS V. supported the League with all his power.

* See *Histoire du Maréchal de* MATIGNON by DE CALLIER, lib. 2, ch. xviii. p. 261. The Marshal was sent to quell the Conspiracy.

† *De Thou*, lib. xxxvi. Ann. 1563.

‡ See *Histoire de la Compagnie de Jesus*, lib. vi. ch. 6.

He sent CARDINAL CAJETAN into France, as his Legate; and assigned him for advisers, the Jesuits BELLARMINE and TYRRIUS, with a command that they should insist upon a Catholic alone being elected King *. The Jesuits, in the midst of the revolt, mounted guard in turn †. They preached sedition loudly in their sermons, propagated it in their writings, inspired it in their assemblies, and prepared darkened chambers, in which frightful spectacles were introduced, in order to influence the profligate to the commission of crimes. In this pestilential school, the assassins of HENRY IV. were formed. "The three monsters," says the University of Paris, "who "attempted the life of HENRY IV. viz. BARRIERE, CHASTEL, "and RAVAILLAC, addressed themselves to the Jesuits VA-"RADE, GUERET, GUIGNARD, and D'AUBIGNY ‡."

HENRY IV. made his solemn abjuration of Protestantism, at St. Denis, on 23d July, 1593; but this had no effect on the Leaguers: on the 27th August, following, BARRIERE was arrested at Melun, on suspicion of a design to assassinate the King: after some tergiversation, he confessed both the crime he had meditated, and the adviser he had found. He declared, that having consulted AUBRY, the Rector of St. André des Arcs, in Paris, on the design he had formed of murdering the King, that person, *after greatly commending him*, sent him to Father VARADE the Rector of the Jesuits, who confirmed him in his resolution, assuring him that it was *a holy one*, and exhorted him to be of good courage, to be firm in his purpose, to confess, and receive the Sacrament; that he then gave him his benediction; that on the morrow he received the Sacrament at the Jesuits' College; that he also spoke of it to COMMOLET, another Jesuit, who often preached against the King, and he assured him that his intention was *very holy and*

* See *Histoire des derniers Troubles de France*, Ann. 1589.

† DAVILA records, that on the attempt of HENRY to scale the City, A JESUIT who stood sentinel, pushed down a ladder which was placed against the wall, and defeated the attempt. See his History.

‡ See "*Premier Avertissement*," in 1643, p. 34.

meritorious. BARRIERE confirmed this declaration on the scaffold: PASQUIER, who was then at Melun, examined the criminal, saw the knife which he had prepared, and witnessed the whole judicial examination *. The Parliament, in its *Remonstrance to the King in* 1603, observes, "BARRIERE "was tutored by VARADE, and admitted that he had received "the Sacrament, after an oath administered by him to assas- "sinate you." After the reception of the King, on 22d March, 1594, the University, the Clergy, and other Religious Orders, hastened to take an Oath of fidelity, but the Jesuits refused to take it, or even to pray for the King †: at Lyons, the same refusal occurred, and was persisted in, notwithstanding the execrations of the populace ‡.

CHAPTER VII.

THE UNIVERSITY OF PARIS DEMANDS THE EXPULSION OF THE JESUITS; AFTER WHICH THEY ARE GUILTY OF FRESH ATTEMPTS ON THE KING, AND ARE EXPELLED THE KINGDOM.

THE University, on the 18th April, 1594, passed a unanimous decree, that it was necessary to cite the Jesuits to a public adjudication, in order to their complete expulsion: in its *Memorial to the Parliament*, it is stated, that "this new sect had "given occasion to the University, to prefer the strongest com- "plaints of the disorders which it had introduced: that from "the beginning, and especially in the late troubles, it had "evinced the greatest partiality for the Spanish faction, to the "destruction of the State, as well in the City of Paris, as

* See PASQUIER'S *Catéchisme des Jesuites*, lib. iii. ch. 6.

† See DU BOULAY, p. 814; and ARGENTRE, vol. ii. p. 504.

‡ See JOUVENCY, as quoted by the University.

"throughout all France and elsewhere; that, as was foreseen "by the Faculty of Theology, this Sect had been introduced "only to dissolve all order in the policy and government of "the Church, and University; refusing to obey either the "Rector of the University, or the Archbishops, Bishops, "Rectors, and other Superiors of the Church:" that "they "had mixed affairs of State with their pernicious designs, and "only served as Agents and Spies for Spain, as was notorious "to all: that, no decision having yet been formed respecting "them, it was prayed that it might be no longer delayed, and "that this sect might be exterminated, not only in the Univer-"sity but throughout France." HENRY IV. feeling the importance of removing those who were only fit to disturb the nation, wrote to his Parliament on 28th July, 1594, to proceed to the Judgment *, upon which they heard some pleadings; but the vacation arriving, the Jesuits found time to form the most execrable projects against that King, who had been from his infancy the object of their hatred, and who had shewn by his Letter to the Parliament that he knew them, and did not favor them: many Magistrates, on this occasion, feared the worst, and AUGUSTIN DE THOU, the President of the Parliament, a man of great honesty, said, "it was evident that to "leave such a question undecided, was to leave the King's "life in uncertainty; that a different course might have been "expected of the Parliament, and that it would have been far "more desirable to provide for the King's security by such a "signal punishment of his enemies, as every one was looking "for †."

On the 27th December following, JEAN CHATEL, who was brought up at the Jesuits' College, attempted to assassinate HENRY THE FOURTH with a knife, but he fortunately received the blow on his lip: the assassin was immediately arrested, and shewed from his answers, that he was actuated by fanaticism.

* See the King's Letter in DU BOULAY, p. 866.

† See DE THOU, vol. xii. Year 1594. He was the Nephew of the President.

instilled by others; that "he had studied in the Jesuits' Col-"lege under GUERET, and had been often in the Chambers "of Meditation, into which, the appearances of Devils and "other frightful figures were introduced, under colour of "bringing abandoned characters to penitence, but really to "impress their minds, and to excite them to undertake some "great exploit; that he had heard the Jesuits say it was "laudable to kill the King, who was *out of the Church*; and "that he ought not to be obeyed nor regarded as a King, "until the Pope should approve him *."

The consideration of these Depositions, together with the libels against the late and then King; the maxims of their preachers, and their influence over the young and timid, determined the University to pass an Act, on 29th December, 1594, banishing the Jesuits as "corruptors of youth, dis-"turbers of the public repose, and enemies of the King and "the State."

It was during these proceedings, that the Parliamentary Commissioners discovered in the Jesuits' College, an abominable work in the hand-writing of their Professor GUIGNARD; wherein, after greatly applauding the Massacre of St. Bartholomew, and the Assassin of HENRY III. he expresses himself thus, respecting HENRY IV. then reigning: "Let us call "him the Nero, the Sardanapalus of France, a Bernese "Fox †," &c. He teaches further, that "the Crown of "France might, and ought to be transferred to another family "than the Bourbons; that if the reigning Monarch could not "be deposed without war, war must be levied, and that if "war could not be waged, he must be killed." He acknowledged that he had written this work, and on 7th January, 1595, was condemned to death. GUERET and CHATEL were banished, the first for life; and the last for nine years. It was ordered besides, that CHATEL's house should be razed, and a Column erected on the spot, to perpetuate the affair;

* See MEZERAI *Abrégé Chronologique*, Ann. 1594.

† Alluding to the place of his birth.

the Inscription on which, publicly designated the attempt as "a detestable parricide, springing from the pestilent heresy of "that pernicious sect THE JESUITS, who concealing the most "abominable crimes, under the guise of piety, have publicly "taught the assassination of Kings, and attempted the life of "HENRY IV." The Inscription further stated, that "CHA-"TEL had been instructed in this school of impiety, and that "the Parliament had expelled this new race of dangerous and "superstitious characters, who disturbed the State, and at "whose instigation that abandoned young man had under-"taken this abominable parricide *."

When the Jesuits effected their return, they destroyed this monument of their crimes, viz. in May, 1605, ten years after its erection †.

By an Act of 21st March, 1595, LE BEL a Jesuit was banished for life, for seducing VERON, a Student of Poictiers, to follow the Jesuits out of the kingdom; and for having in his possession several of their writings, containing instructions for the murder of Kings, and commending the assassin of HENRY III. ‡ On the 10th January preceding, the Jesuit ALEXANDER HAY had been banished for life, "for seditious language "respecting the King's person §;" and "at the same period "FRANCIS JACOB, a Jesuit of Bourges, boasted that he should "have killed the King himself, if he had not supposed that "another would have done so ‖."

Many of the Jesuits, in order to remain in France, laid aside their habit, and, thus disguised, were enabled to obtain asylums, and even offices in the kingdom; which led to an Act, dated 21st August, 1597, forbidding all persons to receive or

* See the whole Inscription in *D'Argentré* and many other Historians; especially in *Sully*, who gives an Engraving of the Column, in different aspects, with a view to perpetuate in History a memorial, which the Jesuits had by their intrigues succeeded in demolishing.

† See DE THOU, lib. 134. ‡ See *D'Argentré*, p. 529.

§ See *Recueil des Censures de la Faculté de Théologie en* 1720, p. 127.

‖ See *D'Argentré* Collect. Judic. vol. ii. p. 533.

harbour them, or suffer them to keep public or private schools, on pain of being attainted of High Treason: HENRY IV. approved the measures for their expulsion, but they were not universally * obeyed. The Jesuits remained in Guienne and Languedoc. They had re-entered Bourdeaux after having been driven thence by DE MATIGNON, and were masters of many cities, within the jurisdiction of that Parliament; to which (as they themselves admit) HENRY IV. addressed Letters for their expulsion, but without effect †. In that distant province they gave themselves up to every kind of excess. It is above a hundred years since, that JARRIGUE, one of their members who quitted them, and became a Protestant, recorded in his work, entitled, *Les Jesuites sur l'Echafaud*, the abominations of the Jesuits of the Province of Guienne.

CHAP. VIII.

THE JESUITS ARE THE AUTHORS OF VARIOUS CONSPIRACIES AGAINST QUEEN ELIZABETH AND KING JAMES THE FIRST IN ENGLAND, AND EXCITE THE GREATEST TROUBLES IN POLAND AND RUSSIA.

THE Jesuits were engaged in England for thirty years, without interruption, in exciting civil war, in arming subjects against their Sovereigns, and in promoting insurrection and revolt; they formed and conducted several conspiracies, for the destruction of QUEEN ELIZABETH, and KING JAMES I.

The Author of *Jesuites criminels de Lèze Majesté* gives an interesting detail of them, chiefly extracted from the Trial of the Criminals, entitled, *Actio in Proditores.*

ROBERT PARSONS and EDMOND CAMPION were the first

* See *Remontrances du Parlement de Paris en* 1603.

† See *Très humble Remontrance de la Compagnie à* HENRI IV. Limoges, p. 14.

Jesuits, who, under colour of instructing and consoling the Catholics, visited their Houses in order to inspire sedition and revolt through England: QUEEN ELIZABETH discovered their designs. CAMPION and two other Jesuits, named SKERWIN and BRYANT, having been found guilty, were executed the 1st December, 1581.

A Jesuit, named CRICHTON, who had been in Scotland, with a view to engage the King to join with the Pope, and the King of Spain, to dethrone the Queen of England, having failed in his attempt, tried to persuade a gentleman named BOUSSE to assassinate him: BOUSSE was intrusted with the money which the King of Spain distributed in Scotland for seditious purposes; but rejected with horror this proposal, which a Priest dared to make to him: CRICHTON soon after accused him of this refusal, to FUENTES the Governor of the Low Countries, as a crime, and had credit enough to obtain his imprisonment.

The vigilance of QUEEN ELIZABETH was excited by these multiplied intrigues: she considered it necessary to prohibit her subjects from lodging or harbouring these persons: the British Parliament, in order to provide for her safety, passed an Act in 1585, which provided that all who knew of any Popish Priest or Jesuit, and did not discover them within four days, should be imprisoned.

QUEEN ELIZABETH wrote to HENRY III. of France, that "the hypocritical and diabolical Jesuits were the source of "various treasons, their maxim being, that it is meritorious to "kill a King whom the Pope had cursed *."

In 1585, the famous GARNETT landed in England with the title of Provincial; the number and nature of the plots in which he engaged, obliged him to assume different names: his first object was to second, in the interior of the kingdom, the designs of the King of Spain, who in conjunction with POPE

* See the Letter at length, in the last Edition of *Jesuites criminels de Lèze Majesté*. COUDRETTE says he had seen the original.

SIXTUS V. equipped for England the *Invincible Armada*, consisting of one hundred and fifty large vessels, of which scarcely forty ever revisited Spain.

The Jesuits, disconcerted with this bad fortune, had recourse to perfidy and treason; and it is observed by the English Judges, who assisted at the Trial of GARNETT, that from the period of their first arrival in England, they did not suffer three years to pass over, without engaging in some new conspiracy, tending to the ruin of the Kingdom.

In 1584, one PARRY was executed, who confessed that he had been employed to assassinate the Queen, at first by PALMIO a Jesuit; afterwards by the Jesuits at Lyons, and finally by COLDRETTO and other Jesuits at Paris, where, *upon devoting himself to the work, he had been confessed and received the Sacrament.*

In order to restrain, if possible, these excesses, and to adopt measures against the Jesuits, who, "under the semblance of piety, insinuated themselves with the people, seduced their consciences, and excited them to treason," ELIZABETH issued a Declaration against them, on the 18th October, 1591, in which, after setting forth the attempts of the Pope and King of Spain against her, she says that "she had "the most certain information, that the Jesuits' Colleges were "the nurseries and hiding-places of the rebels; that their "Principal had been to Spain, to arm its King against her; "that PARSONS, a teacher among them, and who was the Director of the English Seminary at Rome, had done the same; "that those Fathers were the instigators, and, as it were, the "soul of those armies which the Pope and the King of Spain "had raised against England; and she asserts, that she had "obtained proofs on these heads from the Jesuits themselves "whom she had arrested *."

The Jesuits, far from being restrained by the different Edicts pronounced against themselves, and the Catholics, only

* See her Declaration at length, in LUCIUS *Hist. Jesuitica*, lib. 4, ch. iv.

became the more desperate: in 1592, PATRICK CULLEN, at the instigation of the Jesuit HOLT, came to England in order to assassinate the Queen: that Jesuit had absolved and given the Sacrament to CULLEN, in order to this work: he had persuaded him that the attempt was not only lawful, but agreeable to God: CULLEN took pains to distribute a Libel justifying attempts on the persons of Kings, the author of which was CRESWELL a Jesuit, then residing in Spain.

In 1594, there was a fresh conspiracy against the Queen's life, at the instance of the same Jesuit HOLT. That Father had given the Sacrament to the Assassins, in order to confirm them in their project: other Jesuits, after his example, multiplied Confessions and Sacraments, for the same end, in the case of other Conspirators; but a discovery having ensued, the Conspirators were convicted.

ELIZABETH was several times preserved by her vigilance from the acts of her enemies, but she had to encounter a Hydra, whose heads incessantly grew again.

In the beginning of 1601, a new storm arose against England: WINTER and TESMOND, the Jesuits, were sent by GARNETT, the Provincial of Jesuits, to the King of Spain: the King, at the solicitation, and by the intrigues of the Jesuit CRESWELL, who resided in Spain, engaged to set an army on foot, for the invasion of England, and to supply three millions of money, with which GARNETT might raise the interior of the kingdom, and second the attack by a powerful force of Infantry and Cavalry, formed by the revolted English; a worthy office for a Provincial Father!

GARNETT obtained two Bulls from the Pope, the one addressed to the Clergy of England, and the other to the Catholic People, in which the Queen was called "a wretched woman." It was there ordained, that, *in the event of her death*, no other should be acknowledged the Sovereign (notwithstanding the right of birth) than one who would not only tolerate the Catholic Religion, but who would bind himself by Oath to support it with all his power.

The Queen, informed of these plots, took measures to prevent them. In her Proclamation of the 15th November, 1602 *, she declared that the Jesuits had been "the advisers "of the new conspiracies formed against her person; had "sought to instigate her subjects to insurrection; had carried "on monopolies in order to aid such revolt; had stirred up "foreign Princes to associate for her destruction; had engag-"ed in all the affairs of her kingdom; and had undertaken, by "their discourses and in their writings, to dispose of her "crown."

The Queen banished the Catholic Priests at the same time with the Jesuits. "The Catholics accused the Jesuits of be-"ing the sole cause of the severe laws made against them, "from having themselves engaged in every conspiracy, and "even suborned Assassins to kill the Queen †." De Thou gives an abstract of a Memorial, presented by the Catholics to the Pope, in which they complain, that "these Fathers were "the sole authors of the troubles which agitated the English "Church; that, before their arrival, no Catholic had been "accused of high treason, but that as soon as they appeared, "every thing was changed; that since their political ambition "had burst forth, they had set a price upon kingdoms, and "put up crowns to sale ‡."

The Jesuits, although in concealment, excited five different conspiracies against James I. before he had reigned a year §. In his Proclamation of 22d February, 1604 ‖, he enumerates them, and names the Jesuits who were at the head of the factious.

Every one knows the horrid conspiracy of the Powder Plot, the preparations for which were contrived with such dia-

* See it at length in Lucius *Hist. Jesuitica*, lib. 4, ch. iv.

† See Rapin's *History*.

‡ See this Memorial more at length, in *Les Jesuites criminels de Lèze Majesté*.

§ See Lucius *Historia Jesuitica*, lib. 4, ch. iv.

‖ See it at length in *Suite des Mémoires de* M. de Villeroy, Vol. ii. p. 247.

bolical ingenuity, as to have ensured the success of that tremendous blow, if Providence had not prevented it by a miracle: it was the Jesuits who were the soul of that hideous enterprise: we have a statement of the whole proceedings upon it, drawn up by the Judges, entitled *Actio in Proditores*, upon which authentic document is founded the minute detail of this abominable affair, given in the *Jesuites criminels de Lèze Majesté;* and DE THOU, in his 135th Book, gives a very copious account of it. It is there seen that the Conspirators began by consulting GARNETT, the Superior of the Jesuits, whose decision was the great bond of their union; that in order to cement it the more, the Jesuit GERARD confessed them, gave them the Sacrament, and administered an oath to them; that they were then consigned to the care of the Jesuit TESMOND to direct them, and prevent their going back; that during the progress of the plot, GARNETT took measures with his Colleague BAUDOUIN, who was in the Low Countries, in order that, as soon as the plot should take effect, an army might land in England. The Conspiracy being discovered, GERARD and TESMOND escaped, but GARNETT and his Colleague OLDCORN were hung, after confessing their guilt: the Jesuits honoured them with the title of MARTYRS, although executed for a crime, the bare recital of which overwhelms us with horror.

KING JAMES published another Proclamation, on 10th June, 1610*: he there notices the different attempts upon him since he ascended the throne; states that his Parliament, alarmed by the assassination of HENRY IV. and by the sanguinary doctrine which had been taught by the Jesuits, had demanded of him the renewal and execution of the ancient Laws against Jesuits and Romish Priests, and that he owed it to his conscience, his honour, and his safety, to comply with their wish. In this Proclamation he ordained the Oath of Allegiance, which became a new source of division among the

* See LUCIUS for the whole of it. *Hist. Jes.* lib. 4, ch. iv.

Catholics, some of whom consented to take it, while the Jesuits declared against it, and procured its condemnation at Rome *.

In Poland, the Jesuits conducted themselves in the same way. They possessed full credit with King SIGISMOND, and employed it in 1605, to dethrone BORITZ, the Grand Duke of Muscovy, and to put DEMETRIUS, one of their own creatures, in his place, who was also supported by the Pope: DEMETRIUS attacked BORITZ with an army raised with the money of the Palatinate, and the intrigues of the Jesuits. The ravages which this cruel war, kindled by the Jesuits, made in Muscovy, may be seen at full length in DE THOU. After a contest in which multitudes perished, BORITZ was slain, and DEMETRIUS ascended the throne: the Jesuit KOSSKI made an harangue in his favor, and he gave the Jesuits a large house in Moscow; but after much blood was shed in this civil war, DEMETRIUS was killed; the Poles who had entered Muscovy were all massacred or driven out; and the Jesuits obliged to fly.

Their excesses in Poland were of so revolting a nature, and they had practised such deception upon SIGISMOND, that the Chancellor, some of the Clergy, and the majority of the nobility, complained to the King: the neglect he shewed caused many troubles in the kingdom. The King prohibited the Diets, and the heads of the nation convoked others in 1607 †: SARGA, the Spanish Jesuit, instead of striving to restore peace, persuaded the King to refuse all accommodation, and to attack the nobility, sword in hand, which he did, and the most afflicting results ensued. In a statement made to the Assembly of the States, which has been often printed, it is asserted, that "the Jesuits were the Chiefs of the seditions "and conspiracies; that they became the arbiters of the elec-"tion of the Kings, in order that they might employ the

* See *Recueil des Censures de la Faculté presenté au Roi*, 1720, p. 393.
† *De Thou*, Lib. 138.

"royal authority for their own purposes; that they had raised "disturbances in Livonia, at Riga, in Lithuania and in Vol- "hinia; that at Cracow they had seized the Churches, and "driven away the officiating ministers, without respecting "their age or infirmities, and had occasioned the burning of "the place of worship which the King and the States had "given to the Lutherans, at the risk of consuming the whole "town; that at Polock in Lithuania, they had deprived the "Rectors of their livings; that in many parts of Russia "they had seized on the most fertile lands, and plundered "the most wealthy citizens; that they had stripped the houses "of the noble of whatever was most valuable; that their Col- "leges in Poland were Palaces, and fortified Citadels, in "which they domineered over the Towns, and continually "threatened them with war; of which nature were their es- "tablishments at Posman and Lublin *."

CHAP. IX.

CONDUCT OF THE JESUITS TOWARDS THE CATHOLIC CLERGY OF ENGLAND—THEY PREVENT THEIR CHURCH FROM BEING GOVERNED BY A BISHOP, IN ORDER THAT THEY MAY GOVERN IT THEMSELVES.

WILLIAM ALLEN, a Catholic, born in Lancaster, received from PHILIP II. a Canonry in the Church of Douay, in which he instructed English Students, and qualified them to oppose the progress of Protestantism in their own country: he further induced the King of Spain to found at Douay a Seminary for English youth, afterwards removed to Rheims by CARDINAL LORRAINE: some of these pupils passed over into England to encourage and instruct the Catholics; but being

* See *De Thou*, lib. 138.

accused as traitors, ALLEN defended them, and held, that such as suffered in that cause were Martyrs who had sealed their religion with their blood. Pope GREGORY XIII. sent for ALLEN to Rome, who there founded a new Seminary for the English, and gave the government of it to the Jesuits, who availed themselves of such an occasion of slipping into England, where they soon exceeded the limits of their mission: they tried, indeed, to confirm the Catholics in their faith; but as the great dignities and riches of the English Church were possessed by Protestants, the Jesuits established a species of secret hierarchy, of which they were the heads, under the authority of the Sovereign Pontiff. As long as ALLEN lived, who was created a Cardinal by SIXTUS V. the English Catholics preserved some moderation; but on his death in 1594, their Priests became divided by the desire of domination; and mutual jealousies arose: some maintained that motives of Religion ought not to disturb the peace of the State, and that they might live with a safe conscience under an heretical Queen; while others carried every thing to extremities, and declared loudly that they were ready to suffer for the faith of their fathers: many plots formed by them were discovered, and the Queen issued several Proclamations against the Pope: the Jesuits and their pupils were branded with infamy, and threatened with death as disturbers of the public tranquillity.

FRANCIS TOLETT, an English Jesuit, and afterwards a Cardinal, had sufficient prudence to hold the balance even between the two parties who composed the English School at Rome, and to prevent their divisions from becoming public; but as soon as he was dead, the Jesuits broke out, and proclaimed open war with the Seminarists who were not of their opinion: at the same time, WESTON, a Jesuit, who sought the government of the Catholics in England, who had retired to Wisbeach, excited great disturbance there, and the English Priests having refused to obey that imperious Jesuit, were accused at Rome by him and PARSONS as schismatics and offen-

ders. PARSONS was a seditious spirit, who had fled to Rome, where, being himself out of the reach of danger, he never ceased for eighteen years to write and disperse libels, in order to blacken the first personages of the kingdom, and disturb the public peace. Many of his Letters were intercepted; in some of which he stated, that foreign troops were ready to make a descent upon England; and in others, he sought to stir up the people to revolt, and to prove that ELIZABETH was but a usurper who had no right to the throne.

In the mean time WESTON laboured incessantly to establish his authority: he employed at first the credit of the Provincial, GARNETT, to obtain for GEORGE BLACKWELL, the Arch-Priest, the direction of all the English Seminaries. BLACKWELL was led to unite himself with the Jesuits in the hope of making them subservient to his ambition, knowing their influence at the Court of Rome. He acted entirely under the advice of WESTON: all his letters to Rome were full of the praises of the Jesuits; and he assured the Pope and Cardinals that they were the greatest protectors and friends of the Priesthood, in order that he might secure himself their protection. The Jesuits gained over STANDISH, an English Priest, and sent him privately to Rome to support those statements, under the title of Deputy of the English Church: on his arrival, PARSONS associated with him HADDOCK and AIRIE, two English Priests resident at Rome. These pretended Deputies, favored by the Pope and Cardinal CAJETAN (the Protector of the English Catholics), erected a new Seminary in England, to be governed by BLACKWELL and other Jesuits, independently of the Priests at Wisbeach, who refused obedience, which conduct led to fresh divisions. They sent two brethren to Rome to appeal to the Pope, whom PARSONS imprisoned, and treated with the utmost indignity: while in England the Jesuits employed threats, promises, and entreaties, to induce the Priests to consent in writing to the new discipline of the English Seminary. Cardinals CAJETAN and BORGHESE sent letters from Rome, threatening the re-

fractory with process from the Holy See, which alarmed many; while others published a defence, which was answered by LISTER the Jesuit with considerable gall and rage, maintaining that the Priests were schismatics, and guilty of many other crimes. The Provincial and BLACKWELL having approved this Libel, it was widely circulated, and produced such an effect, that the Catholics would no longer hold communion with those Priests, who were in the end deprived of their property: they were treated worse by the Jesuits and the Arch-Priest BLACKWELL than by their enemies themselves. A blind and unconditional submission being required of them, they were reduced to appeal to the Pope, on which BLACKWELL suspended them from their functions: PARSONS obtained a Brief at Rome by which the power of the Jesuits over the English Seminaries was established, without any discussion of the question, or even hearing the Deputies sent to Rome by the Priests. Respect for the Papal Brief silenced every complaint of the Priests; and they resolved to obey BLACKWELL as the Arch-Priest appointed by the Holy See; but he soon revived, by his conduct, the dispute which seemed at an end, by publicly declaring them schismatics, and refusing them absolution: upon this they appealed to the Theologians of the University of Paris, who decided in their favor: the Jesuits prohibited the promulgation of this decision, on pain of interdiction and confiscation. BLACKWELL also interdicted ten of the chief Seminarists, deprived them of their property, and prohibited the Catholics from holding any commerce with them: they now again appealed to the Pope, and sent Deputies, representing that "the Jesuits were the sole authors of "the troubles which agitated the Church, and that they "groaned under an intolerable yoke"—that "before the ar-"rival of the Jesuits, the Catholics preserved the strictest "union, the Seminaries flourished, and no Catholic was ac-"cused of treason—that, since their arrival, every thing was "altered; that THEIR POLITICAL AMBITION HAD SET A PRICE "ON KINGDOMS, AND PUT UP CROWNS TO SALE—that they had

"libelled the chief magistrates; dispersed seditious letters, "threatening the invasion of the kingdom; and written many "volumes on the succession to the throne, although prohibited "on pain of death—that the attempts of the Jesuits to dis- "turb the public peace had been imputed to the Priests—that, "in fact, they appeared to possess supreme power, and the "right of confirming and deposing Kings—that their great "object was to seduce into their Society those in whom they "observed any talent, which led to constant dissension; since "the Seminarists either lost all love of their country in adopt- "ing the habit and opinions of the Jesuits, or else endured "innumerable persecutions by their refusal: that it was noto- "rious that since the Jesuits had governed the Church in "England, the Poor and the Prisoners were scantily sup- "plied, while *they* lived in abundance; so that it was com- "monly said, that the distinction between the Jesuits and "the Priests was, that, while the latter lived in the greatest "poverty, the former only made a vow of doing so—that "the Catholics who rendered any assistance to the Clergy "were visited with the loudest calumny, the Jesuits both "speaking and writing against them; and that the partisans "of that society could give no surer proof of their attach- "ment than by slandering the character of the most virtuous "ecclesiastics, which had obliged many Priests to defend their "life and honour both verbally and by writing, since the loss "of their reputation would soon have been followed by the "most abject indigence—that this intestine war increased "every day—that suspicion and distrust arose on all hands; "that happiness was banished from the Church, which was "in affliction and mourning, since every Priest who had not "been educated among the Jesuits, or did not yield to their "power, was only an object of derision and contempt—that "the Jesuits carried their pride and presumption to the great- "est height; threatening to deprive the Priests of all access "at the Papal Court—that the persecution they then suffered "under the Jesuits was more cruel than that under HENRY

"VIII.—that the Arch-Priest, appointed at their instigation, "possessed an arbitrary and unbounded authority—that the "Jesuits, without consulting them, wished to impose superiors "upon them; to place themselves at the head of the Church, "and to deprive the Clergy of their rights."

CLEMENT VIII. on these and other remonstrances, was induced, after eight years of dissension, to limit the power of BLACKWELL; but, in the same Brief, he complimented the Jesuits for their services *.

CHAP. X.

AFFAIRS OF VENICE.

POPE PAUL V. on the 15th of April, 1606, laid the Republic of Venice under an Interdict for disobedience, which Interdict the Senate commanded its subjects not to obey. The Jesuits declaring they should obey it, were obliged to quit the City, and went to Ferrara †. FATHER PAUL, describing their retreat, says that they concealed in the City the vases and precious ornaments of the Church, as well as their best furniture and books, having nothing but bare walls, except a quantity of crucibles for melting metals, which occasioned great offence ‡. The Venetians were persuaded that the Jesuits had irritated the Pope against them; that they had diminished the affection of the married women and children, by persuading them that their husbands and fathers were excommunicated; that a letter from a Jesuit to the Pope had been intercepted, stating that there were above three hundred youths of noble birth ready to obey whatever orders the Pope might give: "in "fine, that the Senate had discovered that the Jesuits had

* The whole of the above is extracted from the *History of* DE THOU, lib. 126.

† See DE THOU, lib. CXXXVII; and DUPIN, *Hist. Eccles.* Vol. i.

‡ See Father PAUL'S *Histoire des Démêlés*, lib. ii.

"availed themselves of the office of Confession, to discover "the secrets of families, and the talents and dispositions of "individuals; that by the same means they knew the strength, "resources, and secrets of the State, an account of which they "sent every six months to their General, by a Provincial or "Visitor *." M. DE CANAZE, the French Ambassador at Venice, in stating to HENRY IV. and his Ministers the injuries done by the Jesuits to the Republic, confirms these facts. He says, that at Padua and Brescia, where they had not time to burn their papers, "*Memoirs were found relating rather to "the monarchy of the world, than the kingdom of Heaven;*" and concludes thus—"I read of no other religious Order, "which has pursued this course: it is for Princes, and true "Patriots, to open their eyes †."

In a letter to HENRY IV. dated in June, 1606, he informs that Monarch, that in those Memoirs, it was "*avowed* that "the Jesuits used their Confessions, chiefly to learn the "talents, taste, and mode of life of the heads of Towns; of "which they kept so exact a Register, that they knew pre-"cisely the strength, capacities, and designs of all that State "in general, and of every family in particular, which has "been not only considered unworthy of religious persons, "but has also shewn that they must have some great design "for the execution of which they could require such peculiar "and laborious application."

These considerations induced the Council of State to resist every attempt to re-establish them. In June, 1606, it decreed their perpetual banishment, and prohibited every one from receiving letters from them without submitting them to the Senate and Magistrates; interdicted all commerce with them on pain of the gallies, banishment, or fine; and enjoined all Fathers and Tutors of children, studying in their Colleges, to recal them immediately: POPE PAUL V. made the greatest

* DE THOU, lib. CXXXVII.

† See Vol. iii. of his *Letters and Memoirs*.

efforts to induce the Senate to relent, but without success, although seconded by Christian Princes and Cardinals *.

In fifty years, however, after their expulsion, these Fathers found means, through intrigue, to re-enter the States of Venice. RACINE, in his *Ecclesiastical History abridged*, says, "POPE ALEXANDER VII. in the beginning of 1657, gave a "signal proof of his attachment to the Jesuits. These Fa- "thers had been banished for ever from the Venetian States, "and the entreaties of the King of France in their favor had "been useless. ALEXANDER charged his Nuncio to intercede "with the Senate for their re-establishment, and to act in con- "cert with the French Ambassador, who was earnestly to "press the same request, on the part of the Most Christian "King. The Senate was divided on the question, and but "for the peculiar conjuncture of affairs, the Jesuits would "never have obtained their object; but the Republic was then "at war with Candia, and wanted the Pope for his pecuniary "aid, and also his permission to tax the Clergy. The Pope's "nephews (the CHIGHI) wanted money still more for building "their palace. In these mutual wants, the Jesuits offered the "Pope a considerable sum, intimating that he might distribute "it, either to his family or the Republic; and only requesting "in return, that he would induce the Republic to revoke its "decree of banishment, and receive their Society anew into "its bosom, *in order that it might pray to God for the safety "of the State, and the happy termination of the war!* The "Pope yielded to a request so adroitly put, and so powerfully "supported: the Venetians, seeing that all the assistance they "needed, depended on this condition, at length consented; "when all parties obtained their object, the Republic its sup- "plies, the Jesuits their recal, and the Pope, a sum which "would appear incredible, did we not know the means which "enabled the donors to contribute it, even without much in- "convenience to themselves †." They were only received,

* See DE THOU.

† DE THOU, Vol. x. p. 40.

however, on humiliating conditions, which shewed the distrust which was felt; for instance, that they should not teach youth, harbour in their houses any other than natives of the Republic, or reside in the same town beyond a limited time *. On the 29th of November, 1759, the Senate made a Decree abrogating the Assemblies which the Jesuits had opened at Venice, for Nobles, Ecclesiastics, Burgesses, and Merchants, *contrary to the Laws*. On the 13th of December following, every subject of the Republic was forbidden to wear the habit of a Jesuit, without express permission first obtained from the State; and by a third Decree, the Superiors of the Jesuits were ordered to furnish in a limited time an exact list of the names, employment, and country, of their members in those States, with an express prohibition to the Superiors, against receiving among them any other than Venetian natives—Decrees which gave great alarm to these Fathers, and announced dispositions on the part of the Senate, likely to tend to their destruction.

CHAP. XI.

RECAL OF THE JESUITS IN THE KINGDOM OF FRANCE.

THE Jesuits, although expelled from France by almost all its Parliaments, found means to maintain themselves in the jurisdictions of the Parliaments of Thoulouse and Bourdeaux. In these Provinces they preserved an understanding with different parts of the kingdom, used entreaties, sought protection in every quarter, and, above all, interested the Legates of the Pope in their favor. As the Court of Rome always found them ready to second its exorbitant pretensions in every kingdom, it warmly espoused their cause. The Pope had

* FATHER PAUL'S *Histoire du Démêlé du Pape* PAUL V. *avec la République de Venise*, Edit. 1759.

asked their recal of HENRY IV. * precisely at the time when that Monarch thought he had most need of standing well with his Holiness; whether to reconcile those minds which retained an impression of the recent troubles, or to obtain from the Pope the dissolution of his marriage, which he had much at heart. The King had answered the solicitations of the Pope, in his Letter of the 17th of August, 1598, as follows: "The "Jesuits shewed themselves so full of zeal and intrigue, that "they were insupportable, continuing to seduce my subjects, "and to conduct their intrigues not so much to overcome and "convince those of a different religion, as to gain a footing and "authority in my kingdom, and to enrich and exalt themselves "at the expense of every one †." In the instructions given by this Monarch to M. DE SILLERY, his Ambassador at Rome, in January, 1599, he observed, that "under the pretext of "religion, the Jesuits disturbed the repose of the State, and "intermeddled with public affairs; which, with the covetous- "ness and ambition they had displayed, and the attempts "made, at their instigation, against his authority, had ren- "dered them so odious, that, if he had followed the wishes of "his subjects, and the Decrees of his Parliaments, they would "have been treated far more rigorously than they had been: "that, actuated by the sole desire of obliging his Holiness, he "had always rather moderated than inflamed the opposition "against them, although they had given him every occasion "of offence; having never ceased, since their banishment, to "intrigue both in public and private, exciting discord among "his subjects, and condemning his measures, of which they "judged rather by passion, than by truth or reason ‡." They

* See the *Letters of Cardinal d'Ossat*, the Ambassador of the King to the Pope, in proof of the interest taken by the latter, on this occasion.

† See *Receuil des Mémoires à la Suite de l'Histoire du Cardinal de Joyeuse, par M. Aubry.*

‡ This has been frequently reported; but see it particularly in *Le Mercure Jesuitique*, Vol. i. p. 583.

prepared apologies to gain the public mind; printed at Bourdeaux and Limoges, that composed by their Father RICHEOME, and distributed it among the Great. The Bishops, who had an interest in pleasing the Court of Rome, employed them in their Dioceses: but so long as the Chancellor DE CHIVERNY lived, who knew their danger, they could not obtain the King's favor. After the dissolution of his first marriage, being at Lyons celebrating his second with MARY of MEDICIS, the Jesuits availed themselves of that event; and through the medium of some noblemen who were in their interest, caused two of their most intriguing Fathers to be introduced to the King, viz MAGGIO a Visitor, and GENTIL a Provincial; but even while they and others were seeking to influence him in their favor, he daily discovered new subjects of complaint, and thus expressed himself in a letter to CARDINAL D'OSSAT, dated 1st of May, 1601 *: "I must complain to you of the "Jesuits: you know how their own General prohibited their "return or re-establishment in any town of my kingdom without my leave, requiring that they might withdraw from "Dijon and Beziers, where they had been introduced without "my permission, with which I was satisfied, as I often informed their Father MAGGIO; and that it only remained for "his Brethren to prove by their conduct, the respect and obedience which they owed me, that I might forget the past, "and give them my confidence: they soon, however, forgot "this lesson, for they established a College at Cahors without "my permission, which renewed the sense of past injuries; "from thence I ordered their expulsion, desiring to preserve "my authority in my kingdom, without enduring that it should "be disputed, still less under pretence of religion, and by the "Jesuits." When the dependance of the Jesuits on their General, and their constant correspondence with him, are considered, it must be seen that it was impossible for the Jesuits in France to have acted thus, except in concert with their Ge-

* See it at the end of *Ossat's Letters*, Vol. ii. Edit. 1698.

neral, who must, consequently, have deceived the King, in affecting to impose restrictions which he prevented from being acted upon.

It was the Jesuits themselves, who hindered HENRY IV. from bringing about their recal at this time.—They were in every conspiracy against the King: MARSHAL BIRON, and the DUKE DE BOUILLON, were accused, in 1602, of having formed one *, the first of whom was tried by the Parliament, and executed. The BARON DE LUX deposed on his trial, that "Father ALEXANDER, a Spanish Jesuit, was sent by the King "of Spain to BIRON, to inform him that the Council of Con- "science in Spain had held that the offer of the DUKE DE "BOUILLON to assist in so holy a cause against a King, of "whom they said the most injurious things which enemies "could devise, might be accepted without offending God; and "that it was taking vengeance upon our enemies, by our ene- "mies themselves †." The DUKE DE BOUILLON'S offer was to maintain the war in the Low Countries, on payment of 500,000 Crowns. The Duke being a Protestant, the King of Spain scrupled to accept his offer, and it was this scruple which the Jesuit came to remove, in the name of the Council of Conscience. It further appears, from the depositions, that this plot had for its object the dismemberment of the kingdom, and the destruction of HENRY IV.

That King, in a Letter of the 22d of November, 1602, to M. DE BONGARS, his Envoy in Germany, observes that "the "question of the restoration of the Jesuits in his kingdom, and "the revocation of the Towns of Safety, granted by his Pro- "clamations to those of that religion, were made the ostensible "grounds of that conspiracy."

HENRY IV. knew the Jesuits so well, that on the 24th of May, in that year, he wrote to M. DE BEAUMONT, his Ambassador in England, as follows: "Although no other advantage

* See the detail of it in DE THOU, lib. cxxviii.

† See *Extrait des Procès criminels de* BIRON *et de* BOUILLON *faits au Parlement.*

"should ensue from the favor I have granted to the English "Fathers, except detaching them from the designs of the "Jesuits, which are those of the Spaniards, I shall yet con- "sider my labour as not bestowed in vain *."

In stirring up foreign Princes, and becoming their spies, they spread libels throughout the kingdom of France, against the authority of the King and the Parliament; particularly *La Plainte Apologetique*, the work of the Jesuit RICHEOME. The Jesuits had, notwithstanding, a number of Protectors at the Court of HENRY IV. especially LA VARENNE, a principal favorite, raised by the King from the lowest offices.

The entreaties which were urged on all sides for the recal of the Jesuits, and the alarm which their incessant intrigues occasioned the King, threw him into the greatest perplexity. At length he relented, and began to think that he could gain the Jesuits by loading them with favors, and thus live for the future in peace. He opened his heart to this effect to SULLY, who had long enjoyed his confidence. He hoped that, by means of benefiting the Jesuits, he should attach them to him for ever; but he soon admitted that his enlightened Minister had the best grounds for assuring him that no reliance was to be placed on their promises. SULLY relates that the King said to him, "I "must now of necessity do one of two things—either simply "admit the Jesuits, and put their repeated oaths and pro- "mises to the test, or else absolutely reject them for ever, and "employ the most rigorous means to prevent their approach- "ing me or my kingdom; in which case they will undoubtedly "be thrown into despair, and lay plots for my life, which will "render me so wretched, from living in constant fear of being "poisoned or assassinated (since they have a universal intel- "ligence and correspondence, and great skill in persuading "others to their purpose), that death itself would be prefer- "able to such a life †."

* See *Manuscripts of* M. DE TALON, in the Public Library of Paris, number 1083, fo. 375.

† *Mémoires de* SULLY, Vol. ii. ch. 3.

It was this consideration which alarmed that Monarch, otherwise so courageous, but who was, as it were, tired of having led, till then, a life full of agitation and trouble; he hoped to avoid such a state in refusing to comply with the wishes of SULLY, of whose attachment, however, he was so well assured. In his Letter of the 15th of August, 1603, HENRY IV. informed M. DE BEAUMONT, his Ambassador in England, that his object in re-establishing the Jesuits was in order to stop their intrigues and conspiracies; adding—"The chief reason "which prevents my treating the Jesuits with rigour is, that "they now form a powerful body which has acquired great "credit and power among the Catholics, so that to persecute "them, and deprive them of protection in my kingdom, would "be immediately to unite against me many superstitious and "discontented minds, and afford them a pretence for rallying, "and exciting new disturbances." Immediately after this Letter, the King, at the solicitation of LA VARENNE, VILLEROI, and the Pope's Nuncio, granted Letters Patent for the re-establishment of the Jesuits in Thoulouse, and other places, under strict regulations, to which their General AQUAVIVA would never give his consent; alledging they were contrary to the Institution of the Order: the Jesuits who were about the King made fewer difficulties, having, from their first introduction into the kingdom, troubled themselves very little about conditions and restrictions, well knowing that they could always get rid of them at the proper season. The Edict of the King to his Parliament, for registering and confirming such Letters Patent experienced considerable opposition, and it was determined to present a remonstrance against the measure. The President of the Parliament, HARLAY, distinguished himself highly by being the organ of that Remonstrance, in presence of the King and Queen, on the 24th of December, 1602.

After a most able summary of the reasons which had influenced the Parliament in opposing the re-establishment of the Jesuits, he concluded thus:—"We beseech your Majesty "most humbly to receive our reasons in good part, and to

"concede to us this favor, that, when you command us to do "a thing which we cannot in our consciences approve, you will "not judge us harshly for withholding our obedience." The King replied; and in an Italian account of his answer he is made, says DE THOU *, "to cast many injurious reflections on "the Parliament, none of which he ever uttered, and to employ "many puerile expressions in answer to things of which HAR-"LAY had never thought." The Jesuits printed this supposed reply in the Mercure François and elsewhere; and the Jesuit DANIEL afterwards adopted it in his History of France. DE THOU positively denies that such an answer was given; he was present on the occasion, with many others, and he furnishes an account of the real answer, for the fidelity of which he vouches †.

The Parliament resisted the registry of the order of recal as long as possible; and SULLY observes ‡, that "the return of "the Jesuits would never have taken place, if the King had "not, in the exercise of his plenary power, commanded it; so "entirely were the Parliament, the University, the Sorbonne, "and many Bishops and Cities of France, opposed to it."

This declaration to SULLY proves that HENRY believed them always capable of assassinating him; but he flattered himself, that in loading them with favors, they would either interest themselves in preserving his life, or at least that they would not themselves be ungrateful enough again to seek his destruction. His cruel death by RAVAILLAC, in which the Jesuits were concerned, shewed that he deceived himself in those flattering hopes.

We learn from the Letter of M. DEMYER to M. DE SERVIEN, dated 28th of February, 1611, that, before this assassination, one of the Jesuits, a Professor at Dijon, exhorted his scholars to buy MARIANA's book, which contains all the doctrines respecting the murder of Kings, and to study it well—a fine lesson for youth! At the time when this letter was

* Lib. cxxxii. † See Reply to MR. DALLAS, p. 249.
‡ Memoirs, Vol. ii. ch. 5.

written, an event had occurred at Dijon, which it notices: GUENYOT, a scholar of the Jesuits, had maintained that he had rather have killed thirty kings, than have taken the oath; for which declaration he was imprisoned. How well must this fanatical disciple of the Jesuits have studied MARIANA, according to the directions of the Professor of Dijon! RAVAILLAC had just killed HENRY IV. The scholar formed by such Masters was fit to tread in the steps of such a Monster.

The University of Paris, and the Faculty of Theology, vigorously opposed themselves to the registry of the Letters Patent for the recal of the Jesuits, who abandoned, at that time, their attempts to obtain their acquiescence, in consequence of some expressions of opposition on the part of the King, as is manifest from the *Procès Verbal* of the Faculty, printed by order of the University. It does not clearly appear in what way the King declared himself, when it was too late; but it is certain, as may be seen at large in *Les Jesuites criminels de Lèze Majesté*, that from that period, HENRY received various information of intended attempts upon his person, and that certain Jesuits were concerned in the conspiracy. He was forewarned, among others, by the Captain of the Guard. If attention had been paid to the information of that Officer, as well as to that of the Lady of Coman, which she thought fit to transmit through the medium of the Jesuits, but which was suppressed by them, the cruel assassination by RAVAILLAC, which took place on the 14th of May, 1610, would have been prevented: their Father COTTON visited RAVAILLAC in prison, and advised him to "take good care how he accused the innocent." RAVAILLAC had every character of a true fanatic, who was only stimulated to that abominable act by a deluded conscience. He stated, that he had seen apparitions, and had communicated the circumstance to Father AUBIGNY. That Jesuit was confronted with him, and denied, at first, that he had ever seen him: but RAVAILLAC persisting in his statement, and producing proofs of it, AUBIGNY answered the first President, that "God had given to some the gift of tongues,

"to others the gift of prophecy, and to him the gift of forget-
"ting confessions." Besides, added he, "we are Religious
"persons, who know nothing of what is passing in the world,
"and do not engage in its affairs."—"I believe, on the con-
"trary," said the first President, "that you know but too
"much of the world, and mix but too much in it *."

The courtiers who were sincerely attached to HENRY IV. and even LA VARENNE himself, could not avoid reproaching the Jesuits with having led to this assassination, at least by their doctrines. The Historians of that time have gone much farther. In examining and comparing the few facts, which it was found impossible entirely to stifle, they have spoken very strongly even in works presented to the successor of that Prince; and indeed by this collation of facts the author of *Les Jesuites criminels de Lèze Majesté*, has proved that the DUKE D'EPERNON, the Jesuits, and the Spaniards, actuated by different motives, conspired against the life of HENRY IV.; and that such conspiracy, which had so fatal an effect upon France, condemns the Society, of the most atrocious crime. This assassination had been preceded, and, as it were, prepared, by the publication of the book of MARIANA, entitled *De Rege et Regis Institutione.* Among other detestable maxims, that Jesuit pronounced the killing of a King, a laudable, glorious, and heroic action; exhorted that it should be done openly, and lamented that there were so few who would undertake so generous an enterprise †.

If certain considerations prevented the developement of this conspiracy in its source, the Parliament at least considered itself bound to point out, though indirectly, by whom the blow was struck. In spite of the intrigues of the Jesuits, who had gained over some Magistrates to protect the Society, MARIANA's book was condemned to be burnt, on the 8th of June, 1610,

* See these facts detailed and supported by proofs in *Les Jesuites criminels de Lèze Majesté.*

† See MARIANA's doctrine exposed in *Les Jesuites criminels de Lèze Majesté*, page 25, and in the *Censures et Conclusions*, printed and presented to the King of France, 1740, by the Faculty of Theology, page 145.

and after the 27th of May (the day on which RAVAILLAC was executed), the Parliament ordered the Faculty of Theology to renew the Decree, which it had formerly made against the doctrine of King-killing *. The University of Paris thus apostrophized the Jesuits, in 1644—"The indignation of all "France will accuse you of having taught the doctrine of at-"tempting the lives of our Kings †."

* See the Acts and Decrees of both bodies in the *Censures et Conclusions*, page 134, and in M. D'ARGENTRE', Vol. ii. part 2; where may also be found the history of this affair.

† See *Answer of the University of Paris to the Apology of the Jesuits*, in 1644, ch. 18.—The details of the horrid assassination of HENRY IV. will be found in every Historian of the time, but more particularly in SULLY. The mistaken policy of that Monarch in opposing the advice of that faithful Protestant Minister, terminated in the most fatal result. The great object which HENRY promised himself in conceding to the Jesuits equal rights and privileges with his other subjects, was, *his personal security*, since he feared, that, in resisting their demands, his life would fall a sacrifice; and yet this very consequence followed the concession which he made. It is thus at present that we are assured by the Catholics, that if equal political privileges were granted to their body, they would be rebels no longer: and certain liberal Protestants, like MR. DALLAS, are of the same opinion; and contend that there is only one method of inducing the Members of the intolerant Church of Rome, to esteem the tolerant Church of England, and to love the Protestant Constitution of these realms. It will be worthy of the Government to stand firm at this trying hour, and not to provoke the ruin both of Church and State, by a fatal compliance with those insidious demands which deserve only to be resisted with vigour. A single remark occurs in addition. When HENRY IV. was in the Protestant Communion, he was preserved by a special Providence from the general massacre of Protestants, which took place on St. Bartholomew's day, although the Queen Mother CATHERINE DE MEDICIS and her son CHARLES IX. together with the DUKES OF GUISE, and other members of the Royal Family and Government, held a solemn Council, whether he should not be put to death with the rest, and only resolved to save him, as a question of policy. It would surely have been more worthy of the character of HENRY IV. to have continued in a Communion in which GOD had so eminently interposed for his deliverance; and not to have distrusted the Providence which had hitherto preserved him from a Protestant

The Jesuits profited by the weakness of the new government under the Regency of the Queen Mother, and by the expectations which she had formed of assistance from such powerful and intriguing characters. She granted to them Letters Patent, dated 20th of August, 1610, by which they were permitted to teach publicly not only in Theology, but in all *other sciences and exercises of their profession*, at the College of Clermont. LA MARTELIERE, in his Arguments for the three Chambers, against the registering of this Decree, in December, 1611, mentions two facts which ought not to be forgotten. One is, that CHARLES RIDICOVE, a native of Ghent, excited by the preaching of the Jesuits, had determined to assassinate HENRY IV. He was instigated to that act by a Jesuit named HODUME, who gave him instructions for the execution of so horrid an attempt. RIDICOVE went into France three several times to forward his design—he was seized, and confessed his guilt to the Parliament, by whom he was condemned and executed, in April, 1599; being the same period at which the Jesuits printed and dispersed the Book of MARIANA, so well calculated to encourage such crimes. The fact is, that only three weeks before LA MARTELIERE's address, a conspiracy had been discovered by a Hermit at Toul, in Lorraine, consisting of persons who were tainted with the same doctrine of King-killing, and whose opinions had been formed upon the assurance that the Jesuits had so established those maxims, that they had acquired the force of a law †. The Rector of the University (HARDIVILLIER, afterwards Bishop

massacre, and crowned him with victory in all his subsequent conflicts for the Protestant faith: it is a singular historical fact, that it was only when HENRY deviated from the line of policy, under which his wars had been successful, and his person secure, that he lost both his crown and his life! It was not until he acknowledged the Supremacy of the Pope, embraced the corruptions of the Romish Church, abjured his first faith, and recalled the Order of Jesuits, that a cloud gathered over his Empire, which no human foresight or power could prevent from bursting in ruin on his ill-fated head.

† See *Plaidoyer de la Marteliere*, p. 26, Edition in 12mo.

of Bourges), who on this occasion followed LA MARTELIERE, thus concludes his Address: "If, however, you resolve to aban- "don the existence of the University to the cupidity of the "Jesuits, unfold your robes, and admit to your arms our "expiring Academy—receive the last sighs of her who has "brought you forth: it will then be announced, after our "fall, to posterity and to the world, not only by us, and by the "imperishable records of history, but by yourselves in addi- "tion, that it was not we who were wanting to the State, but "that it was the State which was wanting to us." The Government and the Parliament felt this remonstrance, and did their duty.

M. DE SERVIEN, the Advocate General, stated on the same occasion, that he had proposed to the Jesuits, to subscribe to four conditions without equivocation or evasion: the three first regarded the safety of the person of their Kings—their abso- lute authority in temporal things—and the subjection of Eccle- siastics as well as Laymen to that authority: the fourth con- cerned the liberties of the Gallican Church. The Jesuit FRONTO, one of their Superiors, answered, that "although he "and some others of the Society then in Paris, might hold "the opinions required of them (which, he said, he for one did "not oppose, as thinking that in matters of Police it was proper "to conform to the times and places in which we might be cast); "yet that he could not make a formal declaration on the sub- "ject, without having first communicated with such of his "Society as were in the city; and that he believed, even after "their conference, they could not reply to his propositions "without obtaining the advice of their General, whose deter- "mination they must obey." It is worthy of remark, that among the conditions proposed by this celebrated Advocate General to the Jesuits, one was, that "*no one, whether a fo- "reigner or a natural-born subject, should attempt the "persons or lives of Kings, for any cause whatever, even "on account of their morals or Religion.*"

CARDINAL BELLARMINE, a Jesuit, published a book en- titled, *A Treatise on the Power of the Pope in temporal Af-*

faire; which the King's Advocates denounced to the Parliament as a pernicious work, by whom it was condemned, on the 26th of November, 1610. The Pope's Nuncio, and the Jesuits, exclaimed loudly against their Decree; but the first President HARLAY justified it publicly before the Queen*. Their Father COTTON, in order to defend the Society, on account of their doctrine of killing Kings, published a book, entitled, *A Declaratory Letter;* which being answered by *Anticotton*, produced *A Reply to Anticotton*, from the Jesuits: RICHER, who was then Syndic, denounced this reply to the Faculty of Theology, in February, 1611, as containing maxims destructive to Royalty, and as defending, in addition, the horrid work of MARIANA. Judgment having been given against the work, the Jesuits appealed to the Queen; but, upon RICHER shewing the importance of the question, the Queen declared her satisfaction with what had been done †.

Another event which happened at the same time was not calculated to appease the Jesuits, with reference to RICHER. They had publicly printed at Poictiers, three Sermons preached in honour of their Patriarch IGNATIUS. In these it was affirmed that "IGNATIUS had performed more miracles than "Moses, and as many as the Apostles ‡; that his authority over "the creatures was such, that they rendered him a prompt obe-"dience; that, whilst he lived, his life and his manners were "so holy and exemplary, even in the opinion of Heaven, that "only such Popes as St. Peter, such Empresses as the Mo-"ther of God, such a Sovereign Monarch as God the Father, "and his Son, had the happiness of beholding him."—To these blasphemies was added the impiety of applying to IGNATIUS, what St. Paul has applied to Jesus Christ: "In these

* See the Decree, with M. DE SERVIEN's Arguments against it, in D'ARGENTRE', Vol. ii. p. 19.

† See the Historical Abridgment of this Affair in "*Recueil des "Censures et Conclusions de la Faculté*," printed in 1720, p. 140.

‡ A painting in the Collection bequeathed by Sir F. Bourgeois to Dulwich College represents IGNATIUS *healing the Sick;* and in the Louvre is N. Poussin's celebrated painting of XAVIER *raising* the Daughter of a Native of Japan *to life*, in presence of her Parents and many others!!!

"days," it is said in these Sermons, "God has spoken to us, "by his son IGNATIUS, whom he hath made Heir of all "things;" and that this impiety might go all lengths, it is added, "by whom also he made the worlds!!!"

These propositions were denounced to the Faculty by RICHER, on the 1st October, 1611, and condemned by them (in spite of the opposition of the famous DUVAL) with the indignation which they merited *.

The affair of the Jesuits BECAN and SUARES affords further testimony on this point. The Jesuits, in spite of their declaration, of the 22d February, 1612, inundated the world, and France in particular, with the works of those two Jesuits, in which their execrable, but favourite doctrine respecting the authority and lives of Kings was renewed.

BECAN published at Mayence, in 1612, under his own name, a book entitled, *England's Controversy touching the Regal and Papal Power*. This Book was denounced to the Faculty of Theology of Paris; and although CARDINAL DE BONZI stated that the Queen had prohibited the Faculty from examining and censuring it, they deputed four of their body to attend the Queen and the Chancellor: FAZET, the Senior of the Deputies, represented to the Queen, that *the doctrine of* BECAN *stripped Kings and Princes of all sovereign power and authority; provoked and instigated their subjects to rebellion; and led the wicked to commit murder upon the sacred persons of monarchs* †. Much intrigue was employed during the progress of this affair, in order to prevent the Faculty from censuring the work. The Court obtained a Decree from the Pope condemning it, but with certain qualifications, which permitted its being reprinted after correction; the Jesuits reprinted it accordingly, with the approbation of their Provincial and others of their Theologians, announcing such new Edition as reviewed and augmented. But these men, "always "the enemies" (to use the words of M. DE SERVIEN) "of

* See this censure, in *M. d'Argentré*, Vol. ii. part ii. p. 50.

† See the *Procès verbal*, entered in the *Registers of the Faculty*. Also *M. d'Argentré*, Vol. ii. part ii. p. 60.

"Authorities, of Kings, and Secular Estates," left in the new Edition whatever was most revolting in the first: the King's Advocates complained of this to the Parliament, who, however, deferred their decision upon it *.

This impunity only served to embolden the Jesuits: among many instances of their unbridled licentiousness in this particular, M. DE SERVIEN, in complaining to the Parliament in the following year, of the work of SUARES, mentioned a publication of the Jesuit RICHEOME, at Bourdeaux, in 1613, authorized by their Vicar General, and approved by two other Jesuits; in which he had the audacity to defend MARIANA's work, condemned in 1610, to maintain the doctrine of King-killing, and to enforce it on the authority of many Jesuits therein cited, adding, that the opinion of MARIANA *was orthodox in every particular*. This may serve to shew with what sincerity the Jesuits engaged to the Parliament, by an Act on the 22d February, 1612, to conform to the doctrine of the Sorbonne, "*in all that regards the security of the sacred "persons of Kings.*"

With respect to the work of SUARES, who was the greatest Theologian of the Society, the Jesuits printed it in 1613, at Coimbra, in Portugal, and reprinted it in 1614, at Cologne: it was entitled, *Defensio Fidei Catholicæ et Apostolicæ, adversus Anglicanæ Sectæ Errores*. The name and titles of the Author appeared to both Editions, with the sanction of the Superiors, the Provincials of Portugal and Germany. SUARES there teaches AS AN ARTICLE OF FAITH NECESSARY TO BE HELD AND BELIEVED, that the Pope has power to depose heretical and contumacious Kings. All the favor he concedes to Princes deposed by the Pope, is, not to permit every one *to compass their death*, but only those who shall receive lawful authority for that purpose, *which the Pope has power to grant. If a Prince* (he adds) *should use violence against the life of a subject, that subject may defend himself, although even the death of the Prince should follow; and if an individual may*

* See "*Recueil des Censures*," and "*d'Argentré*."

do this for the preservation of his own life, with how much greater justice may he do it for the public good?*

These monstrous excesses again attracted the attention of the King's Advocates, but they did not denounce the work to Justice (as M. DE SERVIEN publicly declared) until they had tried, by persons of honour, to induce the Society to disavow such propositions; to procure from their General, a declaration against such execrable maxims; and to prevent such Books from issuing from their Society: an attempt, however, which he says, was so far from being attended with any success, that the members of the Society appeared to approve such detestable maxims, neither disavowing them in writing or otherwise; evincing thereby such a conformity of opinion, as SUARES himself had indicated in these words, "We who are "engaged in this cause are one†."

The Parliament, on the 26th June, 1614, declared the maxims contained in this book *scandalous and seditious, tending to the subversion of states, and instigating subjects to attempt the lives of sovereigns and others;* and condemned it to be burnt.

CHAP. XII.

EXCESSES OF THE JESUITS AT GENOA; IN STYRIA; CARINTHIA; AND CARNIOLA—IN HOLLAND; SWITZERLAND; BOHEMIA; LOUVAIN; AND POLAND.

IN the beginning of the Seventeenth Century, during the quarrels of POPE PAUL V. with the Republic of Venice, in which the Jesuits had so great a share, they were not less blameable than in the other states of Italy.

* See the *Requisitoire des Gens du Roi*, for the precise words of SUARES.

† See *Requisitoire et Arrêt contre* SUARES, in *Censures et Conclusions de la Faculté*, in 1720, p. 214.

The Republic of Genoa, learning that the Officers of some Fraternities had not faithfully administered their revenues, resolved to inspect their accounts, and directed that their books should be taken before the Doge: the Jesuits having established an assembly among them, the Citizens who composed it, made an agreement only to vote for those who were members of it, on the election of Magistrates: in this way, the assembly furnished to the Jesuits the certain means of becoming Masters of the Republic *; and it was by these means, by Confession, and by the Instruction of youth, that they became so powerful in many states. PASQUIER speaks of the Fraternities established by these Fathers in the time of the League, for the purpose of stirring up the people against HENRY III.; of one at Lyons, and another at Bourges, under the name of the *Penitents;* and he adds, that its object was *not to appease the anger of God, but to provoke it* †.

The Government of Genoa being informed of the seditious plot of the Jesuits, and wishing to prevent its consequences, positively forbad their holding this Assembly. These Fathers immediately accused the Republic to the Pope, as attacking the spiritual authority. The Pope easily took fire upon the statement, and the Jesuits fanned the flame. To appease him, the Senate revoked the Decree, by which it had ordered a revision of their accounts; but excused itself from meddling with that which suppressed the Assembly of the Jesuits, because it was necessary to the safety of the Republic: the Pope became enraged; printed a monition against the Republic, and threatened the Genoese Cardinals, that he would publish it, if the Decree was not immediately revoked: these Cardinals were very numerous; alarmed by the threats of the Pope, they laboured to gain over their countrymen, who preferring their private interests to those of the nation, revoked, in December, 1605, the Decree against the Assembly of Jesuits on the

* See FATHER PAUL'S *History of the Dispute between* POPE PAUL V. *and the Republic of Venice*, Book i.

† See *Catéchisme des Jesuites*, lib. iii. ch. xi.

assurance of the Pope, that, for the future, they would only discuss Spiritual matters. There is no reason to believe that the Senate relied much on this promise. It yielded rather from weakness, than on conviction.

Several instances have already been noticed, to shew that the Jesuits affected, on many occasions, a great zeal for the Catholic Religion against Protestantism, or (as they called it) Heresy; in which they displayed that spirit of turbulence, which was so natural to them, in order to enrich themselves, by the plunder of those whom they tormented under the pretext of Religion: their horrible principles on all points, and their sanguinary maxims, which led them to carry fire and sword into all quarters, to convert those who were out of the Church, have rendered them more odious to Protestants, than to men of other Religions. Hence the number of Proclamations, issued for their expulsion from England: hence the complaints made in 1598, and 1599, to the Archduke, by the states of Styria, Carinthia, and Carniola *, respecting the seditions they had excited in those Provinces: hence their banishment decreed by the States of Holland, in 1612 and 1616 †, frequently renewed since, and founded, in part, upon their dangerous doctrine, respecting the authority and persons of Sovereigns, whom they subjected to the Pope, and respecting General Councils, whose superiority they denied; and in part, upon their crimes in England, and elsewhere; and on their carrying money out of kingdoms: hence the opposition that was made in the Valais, in Switzerland, to the Establishment formed by them at Sion, from whence they were obliged to retire, besides the great discontent which had been excited by their seizure of the Colleges of Lucerne, and Fribourg, in 1609, and 1610 ‡.

In 1618, the Estates of Bohemia banished the Jesuits for ever, from the Cities of Prague, Crumlaw, Commertan, Neuhaus, and Glatz, and generally from the whole kingdom of

* *Lucius's Hist. of the Jesuits*, lib. 407.

† Ibid. ch. ix. ‡ Ibid. lib. iii. ch. 4.

Bohemia *. Among the charges which the Edict of banishment enumerated, they were reproached with exciting Assassins to murder Kings—with interfering in the affairs of States—and with being the authors of all the miseries of Bohemia. It was declared in the Edict, that other Religious persons should not be banished, because they conducted themselves with moderation. The Jesuits withdrew to Brin, in Moravia †. Such intriguing spirits being unable to remain quiet, they laboured in that retreat to revive the troubles of Bohemia. The Governor of Brin ordered them to quit it in a fortnight; and on 5th May, 1619, they were compelled to depart. They were scarcely a league from Brin, when their College appeared in flames: they were accused of firing it, before their departure, by means of a train of powder: they denied that they had occasioned it. As they were not novices in crimes of that kind, they were strongly suspected of committing this: but there are already so great a number of well-attested delinquencies placed to their account, that we can afford to believe them innocent of this.

Bohemia having, in the end, been retaken by the Emperors of the House of Austria, the Jesuits returned to their possessions. The Protestants whom they persecuted with fire and sword, under pretext of Religion, were plundered of their property; and these Fathers knew so well how to profit by it, that military officers greatly attached to the Catholic Religion have declared that the Jesuits were Lords of one third of the City of Prague, and possessed a revenue of fifteen hundred thousand Livres (French). It is certain that they seized upon the University, in spite of the Archbishop of Prague, who preferred useless complaints to the Pope and the Emperor on the subject.

About the same time there were great disputes with the Uni-

* *Mércure François*, Vol. v. p. 161, where may be seen the Edict of banishment.

† See the *Mercure François*, p. 233, for the full detail.

versity of Louvain, who twice deputed JANSENIUS to the King of Spain, to maintain the rights of the whole Catholic body against these enterprising men. The success of the Embassy of that celebrated character was the origin of the animosity of the Jesuits against him; and his *Augustinus*, which appeared in the end, completed his disgrace with them, and engaged them in pushing their vengeance to the farthest extent.

The Church of Belgium was reduced to the most deplorable condition for the space of seventy years, in which the Jesuits were at its head: they introduced themselves into its Universities, as at Douay—pillaged it by means of Bishops, who were creatures of their own, such as PRECIPIANO and CARDINAL DE BOSSU, Archbishop of Malines: they overthrew (by orders surreptitiously obtained) whatever opposed them, as at Louvain; disposed of the consciences of the great, as they pleased; placed in Bishoprics, and other posts, characters devoted to themselves; drove from the Churches the greatest men they had, such as HUYGENS, OPSTRAET, the celebrated VAN ESSEN, and with him all the light that was left in those countries. They forced these men either to quit their stations, or to expatriate themselves; and finding no opposition to their destructive views, they spread the thickest darkness over those Churches, and infected them with their own errors *: such, indeed, has always been their conduct wherever they have obtained a footing.

Poland furnishes another instance: the disputes of the University of Cracow with the Jesuits, in 1622, were still more remarkable than those of Louvain. The Kings of Poland, to whom the Jesuits had become necessary, either to flatter their passions, or to second their political views, had brought them into the kingdom, notwithstanding the opposition of the States and of the Citizens: they enjoyed there a re-

* See *Recueils de l'Université de Paris*, composed in 1625, and the *Mercure Jesuitique*, Vol. i. p. 428, for the Documents relative to the University of Louvain, &c.

venue of above 400,000 Livres *. They did not fail to establish themselves at Cracow, the capital. Besides two houses which they had there, one of profession, and the other of probation, they obtained a College, of which they boasted throughout Poland, and they pointed out the Professors whom they intended to place there. The University, perceiving what it had to fear from such a notice, deputed members to represent to the States and the King, that this new institution tended to the ruin of the University, and to state that the character and genius of the Jesuits left every thing to fear from them: the King replied, that nothing should be done to injure the rights of the University, and that one school should not be set up against another. These crafty Fathers, skilled in a thousand arts, and who often, in order to deceive, affect appearances of submission and simplicity, took an oblique course to arrive at their object—they tried to gain some members of the University—they asked leave, at first, to teach their own Members—afterwards to be incorporated with the University †. But the stratagem was detected, and it was known that they only made such requests in order to overthrow the Body with which they sought to be united. It was remembered, that although they had been received in France bound hand and foot, they had contrived to disengage themselves; and had taken every step for the injury of the University, in which they had but too well succeeded.

These Fathers then thought to profit from the Festival of ST. IGNATIUS: to obtain possession of their object, and to keep public Acts in Philosophy and Theology. They invited the whole City, and especially the University; a splendid repast was prepared for the guests: they thought the University would be caught in this net, and that having once taken part

* See the *Answer of the University of Cracow* to the Jesuits, contained in the *Mercure Jesuitique*, p. 66.

† This passed in 1621.—See Letter from the University of Cracow to that of Louvain.

in these Acts, and permitted their members to dispute at them, they could no longer regard the Jesuits, as a body, entirely unconnected with them: they reckoned particularly on the Festival as likely to conciliate every one; but the Rector having assembled his Council, it was determined to send Professors to the Act, who should enter their protest against the Jesuits, both orally and in writing, which was done on the 13th July, 1622. The substance of the appeal was, that "the "Jesuits had long since laid plots against the University of "Cracow, which had been defeated; but that, to keep public "Acts, and to renew the old attempts which had been made by "them, was, on their part, an attack on the rights of the Uni-"versity, which threw itself on the protection of the King and "the Pope." All the City approved the measure, so completely were the plots and stratagems of these Fathers detested: they had invited almost the whole City, especially all the Religious bodies; but scarcely any one attended. They had the effrontery to exhibit to the people in this ceremony a banner, which represented God the Father committing to IGNATIUS (as to ST. PETER) the care of the City of Rome, and even of the whole Universe.

Shortly after this, there was an extraordinary assembly at the House of the Barefooted Carmelites, at the Canonization of St. Theresa. All the Companies, and the University itself was present, a contrast which greatly irritated the Jesuits. One of their Agents carried in a protest, in the name of the Provincial of Poland, in opposition to that of the University: it was replete with insolence, calumny, and malignity. It designated the University as "rash, unjust, injurious to God, "to sacred places, to the Sovereign Pontiff, to the King, "and to the Fathers of the Society of Jesus." The University, in its answer, refuted this document with great spirit; and it is from that answer that the above facts are taken.

The Jesuits, however, found means to influence the King, and, in spite of the public indignation, procured authority to open their Schools; to obtain this, they sought to

set the King against the University, representing the latter as rebelling against his authority, while, on the other hand, in order to deceive the States, they tried to persuade them that they themselves stood well with the University, which was anxious to concede whatever they desired. In a letter which the University of Cracow addressed to that of Louvain on the 29th July, 1627, are described, in the most affecting manner, all the persecutions which these men fomented, and the calumnies with which they sought to blacken the University at Court. In fact, the King of Poland, persuaded by these stratagems that the Academy of his Capital had revolted, ordered troops to march against it, who received their orders from the Jesuits. These Fathers made innocent blood flow on more than one occasion: the city was inundated with it; and before these Religious Professors were satiated, the arms of the ruffians whom they employed to perpetrate such cruelties, became weary, and at length the Soldiers themselves, touched with compassion, refused to proceed any farther with the work of carnage *.

In the mean time their artifices represented the University, at Rome, as rebelling against the Papal Decrees: and through the enormous credit possessed by them at all Courts, and purchased by the most unworthy means, they procured for themselves a variety of recommendations to the King of Poland. The whole kingdom, notwithstanding, shuddered at the contemplation of these excesses. The commotion was so great and general, that the matter was brought before the States, who assembled at Warsaw on the 4th March, 1626; and there is yet extant an interesting summary of the opinions of the different Members of that assembly †. The Marshal of the Empire denounced the disturbances excited by the Jesuits, and

* See this important Letter, given at length in the *Mercure Jesuitique*, Vol. ii. p. 318. It is well worthy of perusal, as only a feeble detail can be given here of the persecution it records.

† See *Mercure Jesuitique*, Vol. ii. p. 312; and LUCIUS's *History of the Jesuits*, lib. iv. p. 552.

shewed the necessity of employing the royal severity against them: the Palatine of Posnania advised that definitive judgment should be given, prohibiting, then and for ever, a School of Jesuits in Cracow. There were only three members out of twenty-five who favored the Jesuits, and those only indirectly: the others declared openly for the rights of the University, contending that the Jesuits had already forty-five Colleges in Poland; that the Pope was not King of Poland, and had no right to ordain any thing contrary to the interests of the kingdom; and that the Jesuits were men of intrigue and cunning, who, by their arts and address, were desirous of introducing the Inquisition into Poland.

A Decree was at length passed, which directed the Jesuits to close their Schools in Cracow, and no longer to trouble the University. But neither the general indignation of all parts of the Kingdom, nor yet the Decree of the States, were able to arrest the rage or the machinations of the Jesuits: the Letter of the University of Cracow to that of Louvain, written in the following year (1627), affords a proof of the oppression under which she then laboured; and the Jesuits are painted in that letter to the life, as full of chicanery, hypocrisy, pride, dark designs, and cruelty. It is further asserted, that these Holy Fathers were so occupied with intrigues, and the desire of increasing their riches, which were already immense, that they had no time to encourage learning in their Schools, amused themselves by seeing plays performed, and squandered the time of their Scholars: this Letter was signed by the Rector in the name of the whole University.

It was not only with the University of Cracow that the Jesuits had disputes which ended in the effusion of blood:—about 1640, they had quarrels of the same description with THE CLERGY, to whom they refused to pay Tithes, under the privileges which they had obtained from the Popes. The cause was at first discussed in writing on both sides, and at length referred to Rome by the Jesuits; who, by their exer-

tions, procured a decision in their favor. This determination, when known in Poland, only served to occasion new troubles, which were of such a nature, that the parties had recourse to arms*.

CHAP. XIII.

CONDUCT OF THE JESUITS RELATIVE TO THEIR INTRODUCTION AT BLOIS, AUXERRE, AND OTHER PLACES IN FRANCE.

In 1622, on the authority of a simple Licence, obtained from Louis XIII. without the confirmation of Parliament, they obtained a Grant of the College of Blois, a tax upon salt, and other privileges, which the King permitted them to enjoy, amounting to an annual revenue of 6000 Livres. The establishment of these Fathers at Auxerre was never sanctioned by the Parliament: besides what they contrived to procure from the City, they also obtained for their College the union of several benefices, which swelled their annual revenue to upwards of 10,000 Livres. It was the Rector of Auxerre (the famous Jesuit Duchesne), who wrote a letter, purporting to have the sanction of the Canons, Rectors, and Ecclesiastics of Auxerre, against *the necessity of loving God in all our actions.*

A very interesting account may be seen of the attempts made by the Jesuits to gain a footing in Troyes, the Capital of Champagne, in a work of nearly five hundred pages, which was published in 1757, entitled, *Mémoires pour servir à l'Histoire des Pères Jesuites, contenans le Précis raisonné des Tentatives qu'ils ont faites pour s'établir à Troyes, avec les*

* See Van Essen, Vol. ii. p. 776; and a work printed at Venice in 1644, entitled, *Decima Clerî Secularis in Regno Poloniæ defensa contra Exceptiones Patrum Societatis.*

Piéces justificatives. These attempts were, however, without success, and at page 404 of that work, is given a statement of the reasons which induced the inhabitants of Troyes to oppose the reception of the Jesuits, as detailed in their own words, addressed to Louis XIV. in the year 1688. The Preface states, that, during a whole century, "the Jesuits "had made incredible efforts to establish themselves; but "had ever encountered the strongest opposition, from the Ci- "tizens, who had been *taught wisdom by the experience of* "*other Towns, which had admitted them.*" Their reasons are then given, to the number of sixteen, and are to the following effect: "Every one knows in how many ways the Je- "suits have been convicted of corrupting Christian Morals; "their dissensions also are but too good pledges of what would "happen if they should occupy Troyes: they would erect "altar against altar: there are no Religious Professors who "have carried to such lengths their pretended exemptions "from episcopal jurisdiction: they would become a heavier "burden at Troyes than any other which there is to bear. On "pretence of their credit at Court, no one would dare to treat "them like other Religious characters. It may suffice to "glance at the novelty of their establishment in the Church; "the prodigious number of houses which they have founded "throughout the world, in a Century and an half, at the "public expense; the immense wealth which they possess in "all quarters; the extraordinary measures employed by them "in the accumulation of property. In 1638, they had only "been six months in the City of Troyes, and they had then "acquired 40,000 Livres. Chalons will long lament having "received them: she can only behold with sorrow their superb "Church and magnificent College, erected, in part, at the ex- "pense of an Individual, who, by failing for above 100,000 "crowns, has beggared numerous families. Charleville will "never forget that these Fathers induced THE DUKE OF "MANTUA to double the tax on salt for their advantage;

"every one is acquainted with their address in insinuating "themselves in every quarter—in persuading pious widows to "make wills in their favor—and attaching to themselves Heirs "of Estates with their fortunes, for the purpose of carrying "off the choicest members of families *:—all the world fur- "nishes examples to this point: they swindled Madame Bro- "dard de Rhetel, a short time since, out of 60,000 Livres for "their missions to China. Who is ignorant that they meddle "with every thing?—that they pry into every thing?—are "referred to in every thing? There is no longer any secret "in families: they know all that passes: they draw every one "into their train: they are perpetual Spies, who constantly "turn all the discoveries they may make to the advantage of "their Society. Have we not cause to refuse the yoke of "such Masters? There are no better traders than these Re- "ligious: nothing comes amiss to them by which any advantage "is to be got. Under pretence of assisting Merchants, and "of increasing their trade, they lend them money, and derive "great profits without incurring any risk: they obtain credit "for these merchants, while they disparage others:—let any "one inform himself at Lyons in whose hands the commerce "of Drugs and Spices rests at this day, which formerly em- "ployed there above a hundred houses. Artisans can expect "nothing from the Jesuits, and have much to fear from them. "These Fathers, who are only nourished in luxury, and as- "pire to the Courts of Princes, commonly despise persons "who are of low birth, and destitute of sufficient property for "them to share. If they establish Congregations of Artisans, "it is only to attract those who have any thing to spare, in "order that they may partake it with them. They induce "the rich to exclude those who are not creatures of their own. "Every one, then, who loves the City of Troyes, cannot, in

* Let this be compared with the policy avowed in the SECRETA MONITA, and the analogy will be found very striking.

"conscience, desire an Establishment which would be attend-
"ed with such consequences *."

In 1622, they so far imposed upon the King as to obtain surreptitiously Letters Patent for their establishment at Langres: they were very ill received there: RICHER quotes, on this subject, the Resolutions of the Sheriffs, and other officers, and of the principal Inhabitants of Langres; and also the opinions and Letters of the Sieurs of PRASLIN and of FRANÇIERES against their reception, founded upon that City being the frontier of that Kingdom †. The Inhabitants of Langres called upon the University of Paris to afford them assistance on this occasion; and, in the Assembly of the 7th June, 1623, the Rector represented that they had a right to it ‡: their Attempt upon the College of Angouleme served to demonstrate their revolt against Episcopal authority, and their effrontery in setting themselves above all laws, even those of honour and probity.

The famous Father COTTON the Jesuit, who was engaged from 1604 to 1617 in governing the Royal conscience in France, and had by that means the arbitrary disposal of every thing in the Kingdom, having become the Principal of Guienne, was desirous of serving his Society, as he had also served it at Court: the Bishop of Angouleme was at Paris in 1622, on the business of his Diocese, when Father COTTON, taking advantage of his absence, went to Angouleme unknown to the Bishop, and, without any permission from the Grand Vicars, procured a Grant of the College to the Society from the Mayor, with the title of *University*. The Deed which was prepared on this occasion, on the 22d July, set forth that this cession was pursuant to the *wish and intention* of the

* See *Mémoires pour servir à l'Histoire des Pères Jesuites*, &c. from p. 404 to 419.

† See RICHER's "*Considérations sur un Livre sous le Nom du Car-*
"*dinal* DE LA ROCHEFOUCAULT, p. 164.

‡ See the *Detree of the University* on this occasion, in M. D'ARGENTRE', Vol. ii. part ii. p. 274.

King, expressed in his Letter of the 10th June; at the earnest recommendation of the Duke d'Epernon; at the desire of the Bishop; with the *consent of the Chapter;* and the *urgent prayers of all the Citizens; with the cognisance and authority of the very reverend Father* MUTIO VITELESCHI, *General of the Society; that the Jesuits should have the direction of the said University, and of all the Schools of Youths in the said City, and that no one should, on any account, establish Schools or Classes, or teach publicly in the said City, without the express consent of the Reverend Fathers.* The Mayor and two of his Colleagues bound the City to furnish the Jesuits with a revenue of 1800 Livres, either by consolidating the Benefices, or otherwise; and for better security, they bound and mortgaged the personal property of the Town Hall.

No fewer than Twenty-four Doctors of the Faculty of Theology in Paris, who were afterwards consulted upon this Contract, declared it illegal, and tainted with simony. Among these was the famous DUVAL, and others of equal respectability. The Bishop's surprise was extreme, when he learnt at Paris that all these arrangements had taken place without any communication with himself, and especially when it was stated in the Deed that it was *by his desire:* but he was still more astonished when, on arriving at Angouleme, he found that the Jesuits had lost no time, but had seized upon the College, and were carrying on their operations. He demanded sight of the Deed, but could not obtain it: he attended repeatedly at the College, where he found the Jesuits employed without remission, in constructing the Chapel; having already caused bells to be cast for it. It was to no purpose that he besought, and even commanded them to depart: they pretended that, if they should, some disturbance would arise among the people. The Prelate was, therefore, obliged, on the 24th September, 1622, to pronounce against them an Interdict and suspension from sacred rites: from this they appealed to the Metropolitan, CARDINAL DE SOURDIS, Archbishop of Bourdeaux. In

their Memorial, which is full of falsehood and insolence, they complain, among other things, that the Bishop, *instead of receiving the said Fathers with benignity, as parties who came to labour for him and his people, without any other reward than that of Heaven,* had ordered them to quit the City and his Diocese, although the King alone has the right of expelling from Cities those who are in them. This matter was agitated for two years, and at length came before the Parliament and University of Paris; when the Jesuits, in order to avoid an unfavorable decision, came to terms with the Bishop: notwithstanding which, the Council, on the 19th September, 1625, declared the Original Contract null and void, and decided against the future claims of the Mayor and Sheriffs *.

The exertions which the Jesuits made to establish themselves in Orleans are related in the *Anticotton*, by CESAR DE PLOIX, a native of Orleans, and Advocate of the Parliament of Paris, in the following terms: "The Republic of Venice recog-"nised the Jesuits as lovers of blood, and torches of war: they "amassed by artifice a great number of legacies, and became "possessed of much land, to the injury of the Republic. For "the same reasons the City of Orleans refused to admit them, "although they greatly desired and sought it. They had "sent one of their Society to preach the Lent Lectures there, "with which the Inhabitants were not very well satisfied; for, "instead of studying, he amused himself in associating with "those who had some of the old leaven of the League, by "means of whom he propagated a report, that the King wished "their establishment there: already they talked of dismissing "the monks of St. Samson, in order that they might occupy "their Church, and of dislodging the MARSHAL DE LA "CHATRE, that they might have his House, under pretence "of joining it to the Church, with some other houses lying

* See the whole document illustrating this affair in the Collections which the Rector of the University ordered to be printed at Paris in 1626, as they appear from the beginning of that Collection to p. 60.—See also the *Mercure Jesuitique*, Vol. i. pages 155—205.

between; and amidst these preparations, having given the "King to understand that the Inhabitants desired them much, "they so importuned the King, that he permitted them to "have a House there; on condition, however, that the In- "habitants consented. The latter being formally assembled "on the occasion, a celebrated Advocate of the City, named "TOURVILLE, a learned and judicious man, represented very "conclusively the inconvenience which might follow to the City "if they were received, and shewed, by strong reasons, that "*to love one's King and the Jesuits were things incompatible.* "The chief Officers of Justice having followed in the same "tone, and all the Inhabitants being of the same opinion, it "was resolved, that they should not be admitted *." But these Fathers did not quit their hold so easily: in March, 1617, they obtained Letters Patent for their establishment at Orleans; on condition, however, of their conforming to the Edict of their establishment—an engagement which was given on their reception in other places, but without having been ever observed †. With these Letters Patent, they brought about their establishment at Orleans; for which they were principally indebted to M. DESCURES, upon whom they afterwards practised a stratagem, in seizing upon an Estate which he had designed for himself: he was about to make them repent of this, when he died, in May, 1621. They established themselves at first in the Street de la Vieille Monnoie; but learning that the Minims were in treaty with the Monks of St. Samson, they offered better terms to the latter, and brought the bargain to a conclusion, without the Minims being apprised of it. By new Letters Patent of the 17th January, 1619, they obtained the Priory of St. Samson, whose endowment was considerable; to which they afterwards added

* See *Anticotton*, or the Refutation of the Letter of Father COTTON; a book, among many others, proving that the Jesuits were guilty of the execrable attempt upon the person of HENRY IV. in 1610, chap. 2.

† See the *Letters Patent* in the MSS. of the Public Library in Paris.

many legacies and benefices, particularly a Priory in Normandy, yielding the income of at least 6000 Livres.

CHAP. XIV.

THE JESUITS UNDERTAKE THE ERECTION OF THEIR COLLEGE DE TOURNON, IN THE UNIVERSITY OF PARIS —THE UNIVERSITIES OF THE KINGDOM UNITE TO OPPOSE IT: AFTER USING EVERY KIND OF CHICANERY, THE FATHERS YIELD AT LAST: THEIR SCHEMES TO INVADE THE COLLEGES OF MANS AND MARMOUTIERS IN PARIS.

The University of Paris presented a Remonstrance to the King, on 17th June, 1624 (on occasion of the Universities of Thoulouse, Valence, and Cahors, having instituted proceedings against the Jesuits), stating that "the Jesuits have "never crept into the Cities of the Empire, but with assur- "ances that they would never act against the Universities, in "order, by such a lure, to obtain an easier entrance; but "that they had no sooner gained admittance, than they tried "to sap and extinguish their privileges, and appropriate them "to themselves: and that in every place where they were at "that time established, they plainly shewed, as soon as the "mask was taken off, that their practice was at variance with "their professions." For these reasons, the University besought the King to "regulate and restrict within a certain "number, the Colleges which the Jesuits had established, "for the greater part surreptitiously, and in spite of the just "opposition of the ancient Colleges and Universities, Bodies "Corporate, and Cities of the Empire, and to prohibit any "future establishments*." The Universities of Bourdeaux,

* See this Memorial to the King, set forth at length, in another presented by them in 1724, p. 31, and in the Collection of 1726, p. 116.

Rheims, Poictiers, Caen, Bourges, Orleans, Angers, and Aix, also engaged in legal proceedings against the Jesuits; but they were not joined by the University of Montpellier, where the Faculties of Theology and of the Arts were under the direction of the Jesuits, nor by that of Pau, where the Rector of the Jesuits is always Rector of the University, as at Strasburgh *. The Deputy of the University of Valence produced a charge on behalf of the Universities, against them, illustrative of their danger to the State: "They depend" (says he) "on their privileges and their Superiors, and only "recognise the Royal authority when it suits their purpose, "and as far as they see fit; they have disputed, in their pub-"lications, the rights of Kings and the liberties of the Church; "they have shaken the power and jurisdiction of Bishops, "and found means to release themselves from their authority, "as they have from every other which opposes their views: "SHOULD THEIR CLAIMS BE GRANTED, THEY WOULD GAIN, "BY SUBTLETY, THE PRINCIPAL OFFICES, AND DRAW EVERY "THING TO THEIR OWN ORDER †. Their proceedings, on "every occasion, from their introduction to the present time, "have shewn, that, in order to become masters of the House, "they only desire to get one foot in; they only covet, and "only possess, Colleges that are well endowed, with which "they have united some of the best, and richest, benefices "of the Kingdom, and considerable landed Estates; and "they have built as many Palaces as they have Houses— "when they refuse with one hand, they know how to indem-"nify themselves with the other: their favors are dearly

* See *L'Europe Ecclesiastique*, Article *Universités de France.*

† Can it be doubted that this passage is equally applicable in our own day, to their Brethren, the Roman Catholics, and strictly prophetical of the fate which Protestant England must anticipate in granting what has been sophistically termed "Catholic Emancipation;" or, in other words, the delivery of persons from slavery who are perfectly free to worship God according to the dictates of their own consciences, but not free to prevent Protestants from doing the same?

"bought: they leave no stone unturned to accomplish their "object; and obtain, by importunity, or by artifice, what "they cannot acquire by argument *."

They were also powerfully attacked in an official document, entitled, *A Memorial for the Universities of France* †, a Document of the greater importance, as it was referred to by the University of Paris a Century afterwards (in its Memorial to the King in 1724), in the following terms (page 19): "How many things, Sire, in the Privileges and Con-"stitutions of the Jesuits, are opposed to the Royal autho-"rity—to justice in general—to the dignity and power of "Cardinals, Archbishops, and Bishops—to the youth who "study under these Fathers—to those who join their Society "—to the prosperity of the Cities which receive them—to "the perfection of the Sciences—and to the ancient usages of "the Church. These various articles form so many heads of "accusation, published in 1624 by your memorialists' prede-"cessors, and presented to the Council of LOUIS THE JUST."

This Memorial of 1624 establishes the above heads of accusation, by extracts from the Constitutions and Privileges of the Society; but as these will be stated hereafter, more at length, it is only necessary to advert to it generally. In shewing the incompatibility of their doctrines and maxims with those of the University, respecting the persons of Kings being held sacred, the Universities present to the King, Extracts from many of their books; adding, that "they could "adduce many others, all of which establish the truth and "fulfilment of the declarations of many of the Prelates of "the Church, when the Society first appeared, and of the "opinion, or, in other words, the prophecy, of the Sorbonne "in 1554; so that the King's Advocates at the Parliament of "Paris, SEGUIER, MARILLAC, BRUSLART DU MESNIL, Bou-

* This Charge of the University of Valence is comprised in 32 pages (twelves).

† See it reprinted at length in M. D'ARGENTRE', Vol. II. part 2.

"CHERAT, BOURDIN, MARION, DE LA GUESLE, SERVIEN, "and DE BELLIEVRE, had repeatedly come to conclusions "against the Society: some, that they should not be received; "and others, that they should not be permitted to establish "Colleges, nor give public or private instruction. It is pro- "bable that this Society, hoping to elude the force of opposi- "tion, will offer to renounce their Constitutions, Bulls, and "Statutes; but they will renounce them as they have ever "hitherto done, and will keep their word as they keep the "conditions under which the late King re-established them: "what reliance can be placed on their promises and submis- "sions? There is nothing by which the Society is bound, "but its own interest. What danger is there in harbouring "persons who are governed by laws of their own, which are "neither approved by Kings, nor registered by Parliaments, "and which they have not till now dared to communicate! "Justice is no longer justice, than while it is to their taste." The Memorial then glances at what it calls "the atrocities, "written by the Jesuits against the Parliament of Paris, in "the cause of Pontoise," and notices the insolence with which their Father SOLIER had treated the Council of State, in a work, publicly printed at Poictiers, where he says (p. 172), "The Order of Jesuits is already divided into thirty-three "fertile and extensive Provinces; inhabits 356 Houses and "Colleges; and reckons in them at present above 10,580 of "the Religious, so skilled in the science of governing, that "even among the Lay Brethren, are those who could give "lessons to the Chancellors of Granada and Valladolid, that "is to say, *the King's Council of State.*" What lessons then must the Jesuits, who were PRIESTS, have been able to give?

There are few events, however, recorded in the History of the Jesuits, which better illustrate their spirit, than their fraudulent occupation of the College of Mans, in opposition to the University of Paris, the whole recital of which is too voluminous for insertion here; but may be found in the collection of documents upon the subject, which the University pub-

lished in 1632, and less perfectly in another, compiled by the Rector, in 1626. It is a repetition of the History of the Vineyard of Naboth—In a few words—The Jesuits prevailed on M. LAVARDIN, Bishop of Mans, to transfer to them the College of Mans, founded in Paris by his predecessors for poor Scholars of that Diocese, studying at that University. He entered into an agreement for this purpose, on the 11th of October, 1625, with Father Fillean, Rector of the Jesuits' College at Clermont; by which he sold to those Fathers, the College of Mans with its dependencies, revenue, buildings, and chapel, in consideration of the Jesuits binding themselves to provide for the Bishop and his successors, such a residence at Paris, as they might choose, at the expense of 33,000 Livres: in which affair we have a Bishop selling what was not his own, but the property of the Church, for the purpose of providing his Lordship with a handsome hotel in Paris; and Professors of Religion knowingly becoming the purchasers! This event led to considerable litigation. The Faculty of Theology decided in September, 1632, that the agreement was irreligious, illegal, unjust, scandalous, and simoniacal, and consequently could pass no property to the Jesuits. The University, among other measures, prayed the Pope not to grant the Bishop of Mans or the Jesuits any dispensation from the simony of such act of sale *. This University also published a Memorial to the King, and the Council, entitled, *Défenses de l'Université de Paris contre l'Usurpation, que les Jesuites veulent faire du College de Mans;* in which they notice the Jesuits' conduct at Angoulême and Sens, in order to become the sole Masters of Education, in stipulating that no one should teach but themselves, and advert to the ruin of the Colleges of Orleans, Bourges, and Poictiers, by their means.

In shewing their political danger, the University observes: "It is certain that they who have been instructed in their

* What kind of religious system must that be, which could render it necessary for the Members of a Christian Church to beseech the head of that Church not to tolerate a notorious crime?

"Colleges, and especially such as have taken the oaths in "their Congregations, are entirely devoted to them, and nei- "ther speak nor act, but as they wish and prescribe, as has "been but too clearly proved, when their bad and pernicious "doctrines against Kings and States have been in question; "nor is justice itself exempt from injury, but is greatly "wounded and offended, by Judges being found who are of "that Society, against which circumstance both the Council "and Parliament have protested *."

This Memorial is very energetic, and must be entirely copied in order to do it justice.

A single passage more shall be cited: "It is thus that the "Jesuits have ruined the Colleges of other Universities in the "Kingdom; and all in order that they might have no one "who might contradict them in their corrupt doctrines, or "oppose their design of domination over consciences and "states. It is to this point they tend—It is this which they "have projected from their origin; to accomplish which, they "have spared no pains, and been arrested by no difficulties; "nor have they abandoned any thing which they have under- "taken, whoever or whatever might stand in their way, but "have always shewn by their conduct to all who had the least "ability to discern it, that they believed that what they could "not accomplish at one time, would be achieved at another; "that all sorts of persons high or low, all circumstances, and "all things, not excepting even Religion itself, ought to pro- "mote the aggrandizement and advantage of their Society †."

So far from restoring the College of Mans, which they had occupied in so fraudulent a way, they afterwards added to it the College of Marmoutier by similar means. The Châtelet in its *Procès-Verbaux* gave judgment on this subject, and the University has frequently reproached them with it. "By

* See the *Act of Council of the 25th of November*, 1618; and the *Decree of the Parliament of Rouen, of the 4th of August*, 1631.

† See *Défenses de l'Université de Paris*, 1632, throughout.

"what right" (she asks) "do you seek to aggrandize your-
"self daily at our expense, and by the continual monopoly of
"our Colleges? Because you have been successful enough in
"your intrigues, to obtain the education of some children of
"rank? Do robberies cease to be robberies, because they
"have been preceded by usurpations? What do you say of
"the College of Marmoutier? Was your motive good, in de-
"priving us of this College, in order to add the money pro-
"duced by letting it, to that produced by your fleet from
"Canada; and to establish a printing-press contrary to all
"law, and to the decrees which have been pronounced against
"you on the subject, for the purpose of more conveniently
"defaming persons of character by those sanguinary libels,
"which incessantly issue from thence, to the grief of all who
"abhor falsehood and violence? This is an act of injustice
"which wearies the patience of the Magistrates, and requires
"rather an exemplary punishment on their part, than any
"reflections on ours *."

CHAP. XV.

AFFAIRS RELATING TO THE ADMONITIO, SANCTAREL, &c. AND OTHER WRITINGS OF THE JESUITS HOSTILE TO THE AUTHORITY AND PERSONS OF KINGS.

The more the Court loaded the Jesuits with favors, the more proud and insolent they became towards all, not excepting the Court or the King himself. Louis XIII. had with the advice of his Council determined on the war of the Valteline, and on an alliance for that end, with England, Holland, and Venice: all at once two Latin Libels appeared against this war, the one entitled *Mysteria Politica*, the other *Admonitio ad*

* See the *Answer of the University to the Apology of the Jesuit* CAUSSIN, published in 1644, ch. 29.

Ludovicum XIII. * In the latter, after the most furious invectives against the King's Council, collectively and individually, and against Venice, England, and Holland, different questions were put to the King: such as, "*May not arms be taken up to resist a King, who loses his Religion and his Kingdom? In a time of trouble may not a Protector be appointed for Religion, and for the afflicted, and, who shall be established?*"

The Châtelet hastened to condemn these Libels to the flames, by its Decree of the 30th of October, 1625; declaring them *dangerous, wicked, seditious, filled with false facts, and with many maxims and propositions hostile to the authority of Kings, which authority had been established by God; to the safety of their persons, and to the peace of their people, and tending to incite them to rebellion under pretext of religion.*

It soon appeared that the ADMONITIO was written by the Jesuit *Jean L'Heureux*, born in the Isle of Candia, and brought into France by CARDINAL BARBERINI, Legate of POPE URBAN VIII.; and that the *Mysteria Politica* was written by the German Jesuit KELLER. Indeed, the measures openly employed by the Society, to evade the censures pronounced on these works, plainly shewed that such abominable productions had originated with their own Members; and the appearance of those works was undoubtedly connected with the affair of the Jesuit AMBROSE GUYOT, who was in the beginning of the same year, 1625, accused by the Parliament of Rouen, of a conspiracy against LOUIS XIII. but was rescued from the hands of justice, and delivered over to the Jesuit COTTON, then Provincial of the Order †.

* See nearly all the Documents which establish the following statement in M. D'ARGENTRE', Vol. ii. part 2. p. 190 & seq. Many of them are also in the Collection of Censures, presented by the Faculty of Theology to the King in 1620; and in the Collections printed at the time, which RICHER is thought to have compiled: when any one does not appear in D'ARGENTRE', its authority will be distinctly given.

† See what relates to this Jesuit, and his crime, in the Second Edition of *Jesuites criminels de Lèze Majesté*, at the end.

The Faculty of Theology censured the ADMONITIO on the 1st of December following, in terms yet more strong than the Châtelet had employed: before the Faculty had considered the subject, the University had circulated an Extract from the detestable propositions it contained, by which the Jesuits were the more incensed, because it was sufficiently apparent, on the mere perusal of the Extract, from whence alone it could have proceeded. They were hardy enough to complain to the Chancellor, who appears to have blamed the University: for there is a strong letter extant, dated the 4th of November, addressed to him, signed by TARIN, the Rector of the University; in which it is observed, that it could not be the mere Extract, which had offended the Jesuits, but *the conviction prevailing with all who had the least discernment, that so execrable a Libel could only have originated with them, because it was in* PERFECT *conformity with the spirit of the Society.*

The University undertook, since it was compelled to it, to shew the whole world from their books and discourses, that only themselves, and such as were united with them, held similar opinions, and announced its determination to do this publicly. On the 11th of October, they held a General Assembly for that purpose. The Jesuits finding themselves pressed, thought that their best policy was to assume a high tone, and behave with effrontery. On the 16th of January, 1626, the Jesuit COTTON signed, in his character of Provincial, a Memorial to the King, which he went to present to M. VILLEAUCLERC, in conjunction with the Jesuit SEGUERAND, the Confessor of his Majesty. The Jesuits requested in it of the King, that he would prohibit *under severe penalties, as well the Rector of the University as all others, from decrying the doctrine of their Fathers, in any manner; and from speaking, writing, printing, or publishing, any thing whatever, which might affect, either the credit of their Order, or of its particular Members.* It concludes thus: "Inasmuch as all the "other Princes of Europe are equally interested in this doc- "trine, which has been imputed to the Jesuits, and none

"of whom have as yet expressed their disapprobation of it; "and seeing also that the Jesuits cannot be represented as "so wicked, without reflecting on your Majesty, your Councils, "*your Parliaments*, and above a hundred thousand persons of "consideration, who to this hour have intrusted them with "the instruction of their children, who are so many witnesses "of their doctrine and their deportment, and who ought not "to endure, but to exterminate them, if what they are accused "of is founded in truth, &c." To refer the King to THE PARLIAMENTS as pledges of the opinions of the Society, was only to insult the Sovereign. The illustrious M. DE SERVIEN had repeatedly convicted the whole Society in full Parliament, of teaching the doctrine of King-killing; and the work of SANCTAREL, which will be shortly spoken of, had just appeared at Rome, with the approbation of the Superiors, and even of the General of the Society. The Rector and Officers of the University lost no time in presenting a Memorial to the King; in which they stated, that "by opposing the doctrine of the "Jesuits, they had only followed the steps of their predecessors before the Council, the Parliaments, the Grand "Council, and other Jurisdictions in the years 1554-1564-1595-1597-1612-1624 and 1625: that it was the simple "truth, and no calumny, and that they undertake to prove this "either before the King or his Parliament." The King referred the matter to the Parliament.

The two Libels had been denounced to the General Assembly of the Clergy, in the end of the preceding year. The Bishop of Chartres was directed to draw up a condemnation of the Books, which he did in an argumentative form. It was read in the Assembly, signed by the Bishop, in their names, and printed in Latin and French. It was followed by important results *.

The Jesuit JEAN L'HEUREUX, the author of THE ADMO-

* It will be found, in part, in the *Collection of Censures*, presented to the King by the Faculty of Theology, in 1620; and wholly in the *Mercure François*, Vol. ii, Anno 1625, p. 1068.

NITIO, was (as has been observed) in the suite of the Pope's Legate: he was too much interested in the above Censure, not to oppose it with all his power, both by his influence with his patron, and by his secret intrigues with his brethren. The independence of the Crown, and the sovereign authority of the King, which were established therein at great length, were, on the one hand, articles altogether unpalatable to the Court of Rome; while, on the other hand, it was impossible, that the Bishops, whose sitting was not yet terminated, should not declare themselves against a libel which abounded in attacks upon the King, his whole government, and the heads of the kingdom. The Bishops, therefore, desiring neither to displease Rome nor France, resolved not to adopt the argumentative censure, but to substitute another, both dry and short, containing nothing which might affect the Papal pretensions, contenting themselves only with condemning the two libels as *false, scandalous, seditious, contrary to the interests, the tranquillity, and the prosperity of the Kingdom, to the person of the King, his authority, and his Council* *. The King's Advocates complained of this alteration to the Parliament, and M. DE SERVIEN publicly charged it upon the secret intrigues of the Jesuits themselves. The Parliament ordered the first censure to be adopted, which led to considerable discussions between that body and the Clergy, and ended unfavorably to the former †.

We now come to the work of SANCTAREL. The Jesuits, in 1625, published this book of their Colleague at Rome, which was entitled *Tractatus de Hæresi et Potestate Summi Pontificis*. It was approved by the Superiors of the Jesuits, and even by the General VITELESCHI, and by the Pope's Vicegerent, and dedicated to the Cardinal of Savoy. SANCTAREL

* See it at length in *the Collection* before cited, p. 40.

† See a very interesting account of the intrigues employed by the Jesuits on this occasion, drawn up by the Bishop of Chartres himself, in the *MSS. of* DU-PIN, No. 376; also the *Registers of the Parliament*, and especially the *Tradition des Faits*, which appeared in Paris, in 1753.

there taught that "the Pope may punish, with temporal pains, "Heretical Princes, deprive them of their kingdoms, and absolve their subjects from the oath of fidelity—that he assigns "a Regency to Princes, when they are unfit to govern their "subjects—that the tribunal of Jesus and of the Pope, are the "same—that the Pope can depose Kings for their misconduct—"that, as ST. PETER had the power of punishing certain persons *even with death*, for the correction and reformation of "others; so it must be agreed that the Church and the Pope "possess the power of inflicting temporal pains on the violators "of the Laws, &c. *"

The University, in order to justify its accusation against the whole Society, had only to revert to the frightful propositions of GUIGNARD, MARIANA, BELLARMINE, SUARES, and others, which had been condemned by the Parliament, and to shew how those propositions agreed with the present.

The Parliament expressed its horror, and by its Decree of the 13th March, 1626, condemned the book to be burnt, after applying to it the strongest terms of reprobation; and ordered the Provincial of Jesuits, three of their Rectors, and three of their Elders, to attend them on the following day.

Their answers to the Interrogatories, which were put to them, afford sufficient evidence of their subtlety, their want of sincerity, and the little reliance which can be placed on their assurances.

The Parliament. "Do you approve this book of SANCTAREL?"

The Jesuits. "So far from it, that we are ready to write "against, and disprove the whole of it; and for proof, we have "suppressed ten Copies, which came into our Houses."

The Parliament. "Suppressed? Was it your duty to "have done that?"

The Jesuits. "We thought we could do no otherwise."

* See M. D'ARGENTRE', p. 203; and for a much fuller Extract, see the *Collection of Censures, presented to the King by the Faculty of Theology*, in 1720.

The Parliament. "Why did not you carry them to the "Chancellor, or to the First President?"

The Jesuits. "Gentlemen, we are bound and compelled "to many other acts of obedience, than other Religious are."

The Parliament. "Do you not well know that this "wicked doctrine is sanctioned by your General at Rome?"

The Jesuits. "We do—but we who are here, cannot "answer for his imprudence, and we condemn it with all our "power."

The Parliament. "Answer then these two things.—Do "you not consider the King supreme in his dominions; and "do you think that a Foreign Power can, or ought to, enter "them, or that the peace of the Church of France is to be dis-"turbed in the person of the King?"

The Jesuits. "No, Gentlemen; we believe him supreme "to temporal things."

The Parliament. "As to temporal things? Inform us "plainly if you believe, that the Pope may excommunicate the "King, absolve his subjects from their oath of allegiance, and "consign his Kingdom to destruction?"

The Jesuits. "Oh, Gentlemen, excommunicate the King! "He who is the eldest son of the Church, will take care to do "nothing, which may compel the Pope to take such a step."

The Parliament. "But your General, who has approved "this Book, holds the infallibility of what is advanced: are "you of a different belief?"

The Jesuits. "He who is at Rome can do no otherwise "than approve what the Court of Rome approves."

The Parliament. "But what is *your* belief?"

The Jesuits. "We believe the contrary."

The Parliament. "And if you were at Rome, how would "you act?"

The Jesuits. "We should act as they do who are there."

The Parliament. "Give an answer then to what has been "asked."

The Jesuits. "We beg permission to confer with each "other."

The Parliament. "You may retire to that room."

After remaining together about half an hour, they returned to the Parliament.

The Jesuits. "Gentlemen, we shall be of the same opi- "nion as the Sorbonne; and will believe the same thing as "the Clergy."

The Parliament. "Make a declaration to that effect."

The Jesuits. "Gentlemen, we humbly crave some days to "communicate with each other."

The Parliament. "The Court consents to give three "days *."

During these three days, the Parliament kept an eye on them, and found that they were closeted for five hours of the first evening with the Ambassador of Flanders, at the residence of the Pope's Nuncio †; to which school they could hardly have repaired with any other object than to concert measures for opposing the University, in the event of its remaining firm. In the end, the Faculty of Theology, and University of Paris, as well as the other Universities of the Kingdom, Thoulouse, Valence, Rheims, Caen, Poictiers, Bourdeaux, and Bourges, joined the Parliament, in declaring against the Jesuits upon this question: much discussion ensued; upon which the King, acting under the influence of the Jesuits, prohibited any further question being agitated upon the subject of THE ADMONITIO, SANCTAREL, or similar matters, under pain of the Disputants being considered as seditious and disturbers of the public peace. Upon this, the University became embroiled for some time with the King himself, whom it attended by a Deputation, in January, 1627, but which was very coldly received by him. In fact, the Jesuits appear to have possessed un-

* See the *Collection of Censures, published by the Faculty of Theology*, 1720.

† See this fact reported in the above *Collection*, and in M. D'ARGENTRE'.

bounded credit with Louis XIII. at this period by means of his Confessor, who was of their body *, and it was not until the year 1631, that the University was restored to the enjoyment of its rights and privileges. The language used by the Rector on that occasion, in his Memorial to the King, displayed the injustice which had been shewn that body: "At "last" (says he), "your Majesty's seal and arms were used "for the purpose of prohibiting your subjects from being faithful to you, and from maintaining the power, dignity, and "sovereignty of your crown, against the influence of false and "dangerous doctrines †."

Such was the issue of the disturbances excited by the Jesuits for so many years, in order to shelter their two Members JOHN L'HEUREUX and SANCTAREL; having succeeded during that time, by their intrigues, in interesting in their favor the Court of Rome, the Clergy, and the Government: the Parliament and University were thus exposed to the greatest odium for being faithful to the King, in spite of himself; for resolutely defending the authority, the crowns, and lives of Sovereigns. On the other hand, what allegiance to the King shall we find among the Jesuits? This whole relation only evinces, on their part, a systematic design of inculcating without scruple, the doctrine of King-killing, a determination to oppress all who oppose their crimes; and a solemn contempt for truth and good conscience; a contempt so decided, that they declared to the Parliament, that if they should be forced to profess the belief of other maxims than their own, they would teach the contrary elsewhere. Such was the avowal made in the name of the Society, by the famous Father COTTON, the Confessor of HENRY IV. and of LOUIS XIII. In what safety then were the consciences of those Princes in such hands? And what reliance could be placed

* See M. D'ARGENTRE', p. 243 & seq. and p. 256; see also in the *Collection* printed by RICHER, Nos. 2. and 3. of those documents.

† See both *the Memorial*, and the *Act of Restitution*, in M. D'ARGENTRE', p. 319 & seq.

on the promises of men who gained their living by the profession of deceit, and by submitting to other laws than those of their fellow-subjects?

It was about this time that GARASSE the Jesuit fell under the censure of the University and Faculty of Theology for his book, entitled, *La Somme Théologique des Vérités capitales de la Religion Chrétienne*, which he printed in Paris, in 1625, "WITH PRIVILEGE AND APPROBATION." TARIN, the Rector of the University, denounced an Extract from this Work to the University, and demanded their judgment upon it *. The Faculty, after waiting some months in vain, for that Jesuit's recantation of his errors, published its censure; condemning his work, as *containing many propositions which were heretical, scandalous, and erroneous, and full of numberless buffooneries, unfit to be read by Christians and Divines.*

GARASSE expresses himself on the subject of the Incarnation, as follows: "When the human nature has been grafted, "or set on horse-back upon the divine nature, so far from hav- "ing any thing to complain of, it has more honour done it "than it deserves. It loses a farthing, and gains a fortune." This may serve as a specimen of the way in which that Father illustrates the leading truths of Christianity, as he professes to do in his *Somme Théologique!*

CHAP. XVI.

CONDUCT OF THE JESUITS TOWARDS THE CATHOLIC BISHOPS OF ENGLAND AND FRANCE, AND THEIR ATTACKS UPON THE EPISCOPAL OFFICE ITSELF.

IT was the opinion of the Faculty of Theology, and of the Bishops of Paris, on the first appearance of the Jesuits in France, in 1554, that their Institute was a direct attack on the

* See this Extract in M. D'ARGENTRE', p. 238, and the condemnation of it in p. 248 of the same work.

Episcopal authority. They engaged, indeed, at the assembly of Poissy, and afterwards on their recal in 1603, to renounce their privileges, and submit themselves in every point to the Bishops; but in what manner this obligation was adhered to, will appear from the following facts.

It is unnecessary to notice farther, their conduct to the Bishop of Angoulême, in 1622. In 1620, they were opposed to the Bishop of Poictiers, whom they publicly preached against "as a Heretic, deserving punishment as such," because he had stopped their meetings on affairs of state, as injurious to the King's interests. This Bishop considered it his duty to denounce them from his pulpit, "as perverting the Secular and "Ecclesiastical Government:" one of his complaints was, that they seduced the people from the parochial mass to their own, contending that their particular privileges entitled them to do so *.

In 1665, they were embroiled with another Bishop of Poictiers, on occasion of an alteration in the service in honour of SAINT XAVIER, but which he prohibited, and laid them under an inderdict for persisting to use it †.

On the 18th of February, 1620, the Bishop of Langres pronounced a Decree against them; and on the 16th of September, 1623, he prohibited them from Confessing, or administering the Sacrament for a certain time: but by an Instrument, dated 28th March, 1624, it appears that the Jesuits had appealed against the Bishop's decrees as "*invalid, and injurious to the privileges obtained by them from the Holy See.*"

On the 27th March, 1626, the Bishop of Cornouaille complained, that "the Jesuits admitted indiscriminately, all sorts "of persons to Confession without authority from him, or "those having care of Souls, contrary to the conditions of their "establishment, in the town where it happened, producing

* See the statement of this affair and the Official Acts of the Bishop, in the *Collection printed by the University of Paris, in 1626.*

† See the Jesuits' Appeal to the Pope, of the 10th December, 1665, in the public library at Paris.

"trouble and confusion in Church government; causing the "Churches to be deserted, and the lawful Pastors to be for-"saken." This was answered by LE FEVRE, Vice Rector of the Jesuits, in a tone of contumacy, and followed by the Jesuits seizing on part of the Bishop's property, during his absence, for a site on which to build their College, and also on a Prebendal house of the Cathedral, as well as on four other houses belonging to Chaplains, appointed by the Bishop and Chapter: this proceeding was opposed by the Bishop's Agent, was brought before the Parliament of Britanny by the Jesuits, then before the Council by the Bishop, and finally referred by it to the Parliament of Rennes. It appears from the documents alluded to on this subject, that the consent given to the reception of the Jesuits, by the Inhabitants of the town in question, on the 29th August, 1620, was *expressly on condition that such consent should not in any way prejudice or affect the rights of the Bishop and Chapter either in Spiritual or Temporal things* *. So much for the fidelity of the Jesuits, with respect to the privileges which they had engaged to renounce, and the conditions which they had promised to observe.

With regard to the Episcopal office itself, they scrupled not to deny its necessity. The deplorable state to which the Jesuits had reduced the Catholic Church in England, at the end of the 16th Century, has been already noticed. The injuries inflicted by them there, are ably described by DE THOU. In order to domineer with impunity, they had induced the Court of Rome to direct that this Church should not be governed by Bishops, but by the Arch-Priest BLACKWELL, who was enjoined to have Jesuits for his council. It is unnecessary to repeat the results of such an anomalous government: but some years after, the Jesuits quarrelled with the Arch-Priest, BECAUSE HE THOUGHT THAT THE OATH OF ALLEGI-

* See those Documents, printed by command of the Rector of the University, in 1626, and especially the Bishop's Memorial to the Council.

ANCE REQUIRED BY THE KING OF ENGLAND MIGHT BE TAKEN. The excesses occasioned by this administration, at length opened the eyes of the Court of Rome.

In 1622, POPE GREGORY XV. sent WILLIAM BISHOP, a Doctor of the Sorbonne, into England, as his delegate for the government of the Catholics there. He died in two months, and the Jesuits then governed the Church for thirty years, till POPE URBAN VIII. moved (as he says) by its miseries, appointed RICHARD SMITH, an Englishman, as the Bishop *. The Jesuits on his arrival omitted no means in their power to raise a faction against him, since he came to divest them of the power which they had despotically exercised for thirty years, and refused to confide his flock to those colleagues in whom he could not feel confidence. They complained of their privileges being invaded by the Bishop, and their Provincial went the length of writing to him, that *he deprived them of the presents which were made to the Society.* They engaged some of the Clergy in their interest, and stirred up the Laity, and wrote to Rome that every thing was in confusion amongst the English, labouring to excite a belief that the regulations of the Bishop could not be obeyed †.

KELLISON, President of the English College at Douay, published a Treatise on the Ecclesiastical Hierarchy, in English, defending the authority of the Bishops, which EDWARD KNOX, an Englishman, the Vice Provincial of the Jesuits in England, immediately answered; and this book became the subject of an appeal, on the part of the English Clergy, to the Faculty of Theology of Paris and Louvain. The Clergy also sent the Faculty of Paris eleven propositions, which persons of credit in Ireland represented as having been advanced by some of the regular Clergy there, and which went to overturn the Hierarchy, and to annul the Episcopacy ‡.

* See this Pope's Brief in M. D'ARGENTRE', Vol. ii. part 2, p. 340.

† See the whole detail of this affair, in VITRAY'S Edition of the Works of PETRUS AURELIUS, published in 1643. It is in the Introduction.

‡ *If* any proofs were wanting of the danger to England, of an Im-

Before the Faculty could decide, another Work appeared in English, written by FLOYD, an English Jesuit and Professor at St. Omer, under a feigned name: it was condemned, together with KNOX's Book, by the Faculty of Theology, after many meetings on the subject on the 15th February 1681 *. The object of their writings was to shew that the English Church had no need of Bishops—that Episcopacy in general was unnecessary—that Confirmation was equally so—that Religious Orders were above Rectors, and even Bishops: in a word, their object was the destruction of the Hierarchy. In order to keep to themselves the wealth they had collected, they insinuated that the Bishops had employed the alms of the charitable for exciting faction and sedition. The censure of the Faculty on the above work was publicly confirmed by the University †, and afterwards by a General Assembly of the Clergy in Paris; the last of which bodies in particular declared them to contain *blasphemy*, *sedition*, and *impiety*, and their circular letter on the subject was signed by Thirty-four Bishops and Archbishops ‡: many of the more respectable Catholic Laity in England presented a statement duly authenticated, and founded on information collected from all parts of the Kingdom, openly charging the Jesuits as the real authors of all the disturbances of this period; and stating, in conclu-

perium in Imperio, these broils between the Catholic Clergy and the Jesuits in this Protestant Empire, would surely establish the fact; but when it is considered that both the Jesuits and the Catholics proper, independently of their quarrels with each other, must necessarily be contending for interests, both religious and civil, which will ever be at utter variance with the interests of those who are neither Catholics nor Jesuits, we shall see that to expect the continuance of harmony amidst such discordant elements, would be to look for an effect directly contrary to its cause.

* See M. D'ARGENTRE', p. 328 et seq.

† See the *Judgment of the Faculty*, and the *Decree of the University*, for a full statement of the contents of these Libels, in M. D'ARGENTRE', p. 342.

‡ See it in PETRUS AURELIUS, in the beginning of his work.

sion, that "all the faithful besought of God in public and "private, that he might be pleased to induce *the Pope to* "WITHDRAW THE JESUITS FROM ENGLAND, *since painful* "*experience had proved that there was no other way of re-* "*storing to the Kingdom the peace and happiness which* "*they had banished from it* *."

By stirring up this strife, the Jesuits succeeded in getting rid of the Bishop, who returned to France; and they opposed to the Censures which had been thus pronounced, two Libels for which they procured the approbation of different Universities in Germany under their influence (the greater part of whose members were Jesuits†). Different writers undertook the defence of the University, among whom the most remarkable was PETER AURELIUS, who will be noticed hereafter. The Jesuits publicly denied that the works in question were written by any of their members, to which the Clergy of Paris replied, that "their arts of equivocation and mental reser- "vation enabled them to avow and disavow the same thing; "the most signal instance of which was the denial in ques- "tion, since, a few years after the publication of those very "works, the Jesuit ALEGAMBE had, in his new Catalogue of "their own writers, approved by the General of the Society, "expressly ascribed those works to the writers already nam- "ed‡."

The Provincial of the Jesuits, in appearing before the Assembly of the Clergy in 1631, threatened the Bishops with the judgment of Rome. They obtained from Rome a prohibition (addressed by the Pope's Nuncio at Brussels to the Faculty of Louvain), from investigating the matter: after which the Tribunal of THE INQUISITION issued a Decree§ on the 19th March, 1633, suppressing all writings or treatises in

* See this remonstrance in M. D'ARGENTRE', p. 348 et seq.

† See DU-PIN'S *History of the 17th Century*, Vol. i. p. 469, for this detail.

‡ See *Neuvième Ecrit des Curés de Paris*, dated 25th June, 1659.

§ See it at length in the *Journal de* ST. AMOUR, p. 27.

whatever language, having reference directly or indirectly to these controversies, and prohibiting all persons of whatever rank from discussing them under pain of excommunication; by which edict the writings of the Jesuits were put on a level with the sentences of the chief Theological bodies of France, and the Court of Rome, in order to save the interests of the Society, was content to compromise those of the Catholic Religion, and of common sense.

The chief adversary of the Jesuits at this period was the writer who assumed the name of PETRUS AURELIUS. M. DE SAINT CYRAN was supposed at first to be the author, and the Jesuits excited against him, in consequence, a severe persecution, which descended even to his memory: the better opinion seems to be, that it was his nephew M. DE BARCOS; whoever it was, the Jesuits, by means of their great Confessor MAILLEANS, sought to influence the King to suppress his first writings. For this purpose he intrigued with the CARDINAL DE LA ROCHEFOUCAULT, and obtained the opinion of certain Doctors that the King should impose silence on him *. The General Assembly of the Clergy in the year 1635, testified their sense of the obligations they were under to this anonymous writer in the strongest terms; sought in vain to discover him, and to defray the expenses of publishing his works; and in 1641, another General Assembly at Mantes ordered his works to be collected and reprinted in the handsomest form at their expense †—a tribute of esteem, which was repeated in 1645, when GODEAU, the celebrated Bishop of Grasse, was directed to compose an eulogium on the performance, which he executed very ably ‡: thus, for thirteen years in succession, the

* See in M. D'ARGENTRE' a detailed account of what passed in this matter in 1632; where it plainly appears that MAILLEANS took the lead.

† See the Resolutions of the Clergy in the commencement of the Edition of 1643.

‡ See it in that Edition, or in *L'Innocence et la Vérité defendue*, p. 138, written by ARNAULD against BRISACIER, the Jesuit; also in the Memoirs of LANCELOT, Vol. i. p. 135.

Clergy of France, in five General Assemblies, testified in every way their sense of the merit of these writings; a fact the more necessary to be remarked, inasmuch as, for upwards of a Century, the Jesuits did not cease to vilify those writings, notwithstanding the most solemn acts of approbation which they could have received. Their anger is indeed easily explained, since that author proves, in almost every page, that it is not only some particular Individuals of the Society who deserve the charge of error, and of intriguing to support it, but that it is the fault of the whole body. In the very opening of his work he observes, "Such is the obstinate spirit which "animates the Jesuits, that if a question arise respecting any "of their own Body for advancing the greatest errors or he-"resies, they would immediately have every tongue silenced, "all Judges become dumb, the Powers of the Church cease "from action, and the authority of all Christian Governors "(with the exception of the Head of the Church, whom they "lay out of the question), remain without force, motion, or "voice. They refuse to be the disciples of Bishops, and desire "to become their masters; if they are accused by them, they "lose nothing of the genius of the Society, but accuse the "Bishops in their turn; load them with reproaches, accuse "them of ignorance and of crimes, order them to reverse "their judgments, and strain every nerve to appear con-"querors, rather than admit a defeat: nothing analogous to "this system has yet appeared in the Catholic Church." He observes elsewhere *, "that when they see that their per-"verse Doctrine can be no longer hidden, they change their "battery, and employ all at once falsehoods, imprecations, "and slanders against those who attack them." He displays, with great ability and eloquence, in the passages cited below †, their talent for gaining admittance into the most secret Cabi-

* In *Octo Causas*, p. 109.

† See *Assert. Epist. illust. Galliæ Antistitum*, p. 283. In *Octo Causas*, p. 231. *Vindiciæ Censuræ Sorbonicæ*, pp. 144, 145, 146, 147, and 369.

nets of Sovereigns, without being nice about the means, uniting at once the two characters of their flatterers and foes; and he describes, in like manner, their avidity and rapacity in amassing wealth. Louis Cellot was another Jesuit, who at this period of their History wrote in their favor: the Faculty of Theology, on the 3d April, 1641, condemned his Defence as impious, absurd, and dangerous, hostile to the whole Hierarchy, and to the Episcopacy in particular, contrary to the decrees of Popes and Councils, and productive of Heresy and error. By a partial retraction, however, and by the exertions of Cardinal Richelieu in his favor, the censure of the Faculty was not made public. He had still the effrontery, in 1646, to republish the same errors, contending that he had retracted nothing; upon which the Faculty *published his former retraction*, the simple perusal of which shews that he added to his untenable propositions, the most shameful obstinacy, and a characteristic spirit of falsehood †.

CHAP. XVII.

FARTHER ATTACKS OF THE JESUITS UPON THE BISHOPS, AND UPON EPISCOPACY IN GENERAL, IN ALL QUARTERS OF THE WORLD, MORE ESPECIALLY IN THEIR CHARACTER OF MISSIONARIES TO FOREIGN PARTS; AND A VIEW OF THEIR CONDUCT UPON THEIR MISSIONS.

Twelve years after the change of Religion in Holland, Sasbold was appointed by the Pope as Vicar Apostolic of the United Provinces: deceived by the Jesuits, who represented

† See the whole account of the affair of Cellot in Du-pin's *History of the 17th Century*, at the end of the 1st volume. His conduct also gave birth to a very able Latin work of M. Hamon, in 3 vols. The second Apology of the University of Paris, part 3d, last Chapter, may also be consulted for farther authority on the subject.

themselves as of an Apostolic spirit, full of zeal, and requiring no other recompense for their labours than food and clothing, SASBOLD received them as his Colleagues. "But soon "afterwards," says the Archbishop of Utrecht in his Letter to POPE BENEDICT XIV. dated 12th February, 1758, "he "discovered that they were worldly characters who *sought* "*their own, and not the things of Jesus Christ.* The for- "tunes of the more opulent Inhabitants attracted the atten- "tion of these pretended followers of the Saviour. These "men had hardly set foot in our Country, before our Church, "possessed by them, like evil spirits, was miserably agitated "and tormented: they vilified the best members of the "Church; corrupted the word of God; promulgated, with- "out the sanction of the Archbishop (whom they despised), "undefined indulgences; performed pastoral duties in defiance "of the lawful Pastors; gave the most hardened sinners "hasty absolutions, without requiring of them a previous "change of life; deprived the Pastors of their own sheep, and "appropriated them to themselves; formed other flocks, not "with a view to feed them, but to enrich themselves, at their "expense. The same men who shortly before had engaged to "labour gratuitously, now, to the great scandal of the Ca- "tholic faith, amassed considerable wealth from all quarters, "sending it into foreign countries, under the name of alms; "and although Sovereign Pontiffs and the States General have "frequently forbidden such practices, they persisted in them. "SASBOLD opposed them as disturbers of the Ecclesiastical "State, and enjoined them not to exceed their powers, and to "avoid covetousness; which greatly provoked them." The Letter proceeds to state the insults which were offered to this Archbishop; and it appears that they appealed to the Pope, against his Censure, and prayed that he might be suspended from his functions, but without success. The Letter then asserts, that the Jesuits had resisted and harassed John of Neercassel, another Archbishop of Utrecht, through his life, although a Prelate eminent for learning and piety; and that

they had greatly persecuted and oppressed the Archbishop of Sebastian *.

The Jesuits evinced no more respect for Episcopacy in Germany, where they became so powerful. Their behaviour towards Cardinal HARRACH, Archbishop of Prague, will establish this †.

The University of Prague was founded in 1348, jointly by POPE CLEMENT V. and the Emperor CHARLES IV. By its constitution the dignity of Chancellor belonged in perpetuity to the Archbishop, with all the power given by the Canons to Ordinaries. When war had thrown Bohemia into the greatest confusion, the House of Austria and the Protestants became alternately masters of that Kingdom. The Jesuits, who had introduced themselves into the Capital, considered that it would serve their purpose to foment the disturbances, in order that, in the event of the Estates of the Protestants being confiscated, they might obtain an adjudication of them to themselves. They thus became exceedingly odious in that country; for to them were attributed all the cruelties exercised in the war, and the refusal of the House of Austria to grant peace upon terms which were honourable and advantageous to both parties. Hence it arose, that, in 1618, the States of Bohemia banished the Jesuits in perpetuity from the whole circuit of the Kingdom; the Edict declaring that it was "*because they incited Assassins to murder Kings, interfered with affairs of State, and were the authors of all the miseries of Bohemia.*" While the Protestants were masters of Prague, they occupied the University. The Jesuits profited by this circumstance to persuade the Emperor FERDINAND to distinguish *their* College with the title of University, in opposition to what they termed "an heretical university." As

* See, in addition to this Letter to POPE BENEDICT XIV. the Defence of the Archbishop of Sebastian.

† The facts which follow will be found in *La Morale Pratique*, Vol. i. p. 310 et seq. Edit. 1689; and in the *Memoir of the Cardinal* himself.

the Jesuits enjoy, by their Bulls, the singular privilege of being exempt from all jurisdiction, and independant of the Ordinary, the Archbishop of Prague possessed no jurisdiction over this new University, and could exercise none over the old one, while the Protestants continued in possession. At length the Emperor recovered the Kingdom of Bohemia, and the Catholics regained possession of the old University: as, however, it was well endowed, and very rich, the Jesuits sought to obtain it, and succeeded. The Emperor was entirely devoted to them, and directed them to draw up a Decree themselves, which he signed, and which was to the following effect: it united the new College to the old University in perpetuity, in spite of any privilege of the latter to the contrary, and abolished every thing opposed to such union: it enacted that the Rector of the College of Jesuits should be perpetual Rector of the whole University, and annulled the right which any others (and consequently the Archbishop) might pretend to it. It subjected to the Rector of Jesuits, all Masters whether of Schools or otherwise in the City of Prague, who were ordered to submit to his authority, or that of his agents, and prohibited every one from establishing a new School, without the written license of the Rector, to whose jurisdiction also it subjected all the Colleges and Schools of the Kingdom, then existing or to be afterwards established. And by the same authority the Emperor assigned to the Rector of the Jesuits, ALL THE RIGHTS OF THE INQUISITION, AND THE POWER OF PUNISHING HERETICS (OR PROTESTANTS), and of censuring Books, both printed and published.

The Cardinal HARRACH was then Archbishop of Prague; the Jesuits had arranged the whole without his knowledge; he complained without effect to the Pope and to the Emperor; his Memorial is extant*, and sets forth, that by the act in question he was "stripped of all the rights he possessed both

* It may be seen (among other places) in the *Tuba Magna*, Vol. ii. p. 299, Edit. 1717.

"in his Episcopal character, and under the Bull which "founded the University — that the Decree was an attack "upon the Ecclesiastical power—that it transferred to a single "Jesuit the whole Archiepiscopal authority—that in Prague "the superintendence of the Schools was assigned to a parti- "cular officer by the Statutes, and that throughout the king- "dom, the Clergy had that right, who were now all despoiled "of their privileges in favor of the single Rector of the Je- "suits—that nothing could be more capable of abuse and in- "convenience, than that all the Schoolmasters in the King- "dom should be obliged to appear before the Rector of the "Jesuits at Prague, to receive correction, if he should judge "fit, or to be sent back again, and even banished from the "Kingdom—that in usurping all these rights, the Jesuits "had seized the real and personal estates of the University, "without colour of law, and without the injured parties hav- "ing deserved such treatment—and finally, that it was only "to open the door to hostility and sedition, to grant so ar- "bitrary a power to those who had already shewn only too "great a thirst for domineering over the Clergy and the "people."

It is somewhat remarkable that this Cardinal had engaged himself actively in the hostilities of Bohemia (which were of a religious nature), had succeeded in completely driving the Lutherans out of Prague, and had been otherwise serviceable to the Emperor in his attacks upon the Protestants: he found, however, but a bad reward for services so dishonourable to the profession of a minister of the Gospel of Peace, and was compelled to yield to the Jesuits what he had at first so positively denied them *.

The Jesuits deprived the Bishop of Augsburgh of all controul over the University of Dillingen in Suabia, the City in which those Bishops reside. JOUVENCY informs us, that in 1567, a Bishop of that See had, in spite of the appointment

* See the *Dictionary of* MORERI—Article *Harpsch*.

of the Canons, given the Jesuits possession of the University: forty years afterwards the Canons consented; but contended, that the Bishops of Augsburgh should have the government of the University: the Jesuits resisted this, and succeeded at last in obtaining for their Rector all the rights of the Bishops of whatever nature, and transferred the entire government of the University into his hands. The University of Paris, in adverting to this fact in 1724, observes, that *it ought* to make some impression upon the minds of the more exalted Prelates who preside over Universities *.

It is unnecessary to enter into a farther detail respecting the German Universities. The Jesuits made a practice of seizing upon them, and even availed themselves of the exorbitant privileges obtained from the Popes, by creating a multitude of those Universities, and dignifying some of their Colleges with that title. SERRY has shewn, in his *History of the Congregations de Auxiliis*†, in what rank those Universities are to be held. Degrees could generally be obtained in them on the same day that the Candidate arrived in the town where they were situated; but although that abuse did not permit them to flourish, nor confer science on the Graduates, it enabled the latter to hold Livings, and procured money for the Jesuits who sold the honours. It required less capital to carry on this commerce, than almost any other in which they traded throughout the world.

The Emperor FERDINAND II. had the Jesuit LAMORMAN for his Confessor, who, not content with rendering his Order absolute mistress of the University of Prague, contrived, in addition, to appropriate to it the richest Benefices in Germany: when that Emperor had subdued the Protestants, he ordered (in 1629) that the Livings which they had possessed during the war, should be restored to the ancient Orders to which they belonged before. There was no stratagem, violence, or

* See their *Memorial to the King*, presented in 1724, p. 14.
† Vol. i. c. 3. and Vol. iv. c. 18.

calumny, which that Father Confessor did not employ to deprive the Benedictines, the Bernardins, the Premonstratentians, and the Augustins, of their lawful possessions. The Religious of St. Bernard were subjected to unheard-of indignities and cruelties on the part of the Jesuit Rectors and Provincials employed by LAMORMAN to seize on their Monasteries, after having violently driven them out. The detail of these horrors has been frequently printed *. The excesses of the Jesuits became so notorious, that the Catholic Nobility of the Rhine in Westeravia, felt it a duty to make a public complaint to POPE URBAN VIII. † "We see" (say they) "not "without great astonishment, that the Fathers of the Society "of Jesuits, by their influence and flattery with Sovereign "Princes, notwithstanding their great wealth, wish to seize "upon Abbeys, Endowments, and Monasteries. The Ca- "tholic Electors of the Empire (including the Archbishops of "Treves, Mayence, and Cologne) opposed themselves in "like manner to this insatiable spirit, in Letters written to the "same Pope by their Deputies, at the General Assembly of "Ratisbon, in the year 1641."

If, leaving Europe, we turn to America, we shall find the Jesuits always the same. They had endeavoured to establish themselves in New France in the commencement of the Seventeenth Century. They began by entering into a commercial treaty with persons who went to cultivate the country: a treaty ‡, with which the University of Paris has often reproached them. These trading Jesuits and Superiors of the Missions in those parts, conducted themselves in the most scandalous manner: the plainest proofs of this fact are exhibited in the work entitled, "*Les Jesuites Marchands*," pp. 59

* See it in ARNAULD'S work, *L'Innocence et la Vérité defendue*, published in 1642, part 2, articles 3 and 4: also in *La Morale Pratique*, Vol. i. and elsewhere.

† See it in the work of ARNAULD last cited, p. 115.

‡ See the Treaty at length at the end of the *Second Apology of the University*, printed in 1643.

and 338, which may therefore be consulted*. This first enterprise was unsuccessful; these "good, learned, and zeal-"ous" personages (to use the epithets of their Father Cot-TON), delivered up the Country to the English: on the restoration of Canada to France, a new Company was instituted for forming establishments there. Its members, with the design of converting the Infidels to the Catholic faith, carried with them some Recollets, who, in their simplicity, admitted the Jesuits to assist them in that good work: the Jesuits lost no time in putting themselves at the head of the Mission, and in turning out their Benefactors: the two Orders had, in consequence, severe and tedious disputes, which were referred to the Court of France†; and it was not till thirty-seven years after (in 1669), that, by order of the King, the obstacles which hindered the return of the Recollets to Canada were removed.

Whilst the Jesuits enjoyed the satisfaction of seeing themselves the sole masters of the Mission, without any rivals to excite their jealousy, a celebrated Body to which LOUIS XIV. had granted the Island of Montreal, formed the design of converting the Savages there, and of establishing a Clergy, and even a Bishoprick, for the government of such Church‡. Princes of the blood and Noblemen of the first rank were among the members of this body. They had concerted their plan with M. OLIER, Rector of St. Sulpice, and every eye was cast on the ABBE DE QUELUS, for the Bishop who joined to high birth, great zeal and pastoral virtues. When the Jesuits were informed of the project, they took all possible means to prevent it, and they succeeded: with the powers of Grand Vicar, which one of them derived from the Archbishop of Rouen, they governed the Mission of Canada, as they

* See also *L'Histoire des Religieux de la Compagnie de Jesus*, Vol. i. Preface.

† See the History of this affair, and an extract from the writings of the Recollets, in the 7th vol. of *La Morale Pratique*, part iii. chap. 10.

‡ See the interesting account in the work last cited, chap. 12.

hought proper; that is to say, in the true spirit of Jesuits, who labour harder for their own enrichment than for establishing the Kingdom of Christ. The authorities extant on the subject, sufficiently demonstrate what degree of credit is to be attached to the romantic statements fabricated by the Jesuits, for the purpose of conveying the most sublime ideas of their Missions in Canada*.

The nomination of M. QUELUS for Bishop having failed, through the intrigues of the Jesuits, he departed, notwithstanding, for Canada, in 1657, with Letters from the Grand Vicar of the Archbishop of Rouen. The powers of the Jesuits ought to have ceased on his arrival: the more caution and moderation he displayed in the exercise of his authority, the more resolutely did the Jesuits disown it; they threw every possible obstacle in his way, and went the length of persecuting in the most cruel manner one of their own body, the Rector of Quebec, merely because he recognised the authority of the Abbé. The latter is represented to have devoted himself to the most laborious duties of the Ministry, but he could not hold out against the credit and craft of these enemies of all good. They obtained from LOUIS XIV. through their calumnies, a Lettre de Cachet for his recal, which they communicated to him with the greatest pomp, in order to intimidate his Colleagues, and to shew how powerful and formidable their Society had become.

The Jesuits have employed their enormous power in all parts of the universe, only to oppress all who resisted them. They insulted the three Bishops of Paraguay, THOMAS DE TORRES, CHRISTOVAL DE ARESTI, and BERNARDIN DE CARDENAS: the cruelty with which they treated the last, was extreme, as it is described and proved in the Fifth Vol. of *La Morale Pratique*: the abridgment of the recital will be found

* See the *Mémoires* drawn up by the Recollets, and by *Messieurs de St. Sulpice*, who afterwards went to the spot, and the highly interesting Extract which ARNAULD has given in the 7th Vol. of *La Morale Pratique*.

in *Les Jesuites Marchands*, from page 185 to page 210. It is thus abbreviated by the Clergy of Paris, in their ninth statement against the relaxed morality of the Jesuits: "The "Bishop of Paraguay was a great preacher of the Gospel: "the Jesuits lived thirty years on the best terms with him, "and praised him highly: but having wished to visit several "Provinces, of which they were the absolute masters, and "where their great wealth lay, which they were unwilling "should be known, it is impossible to describe the persecu- "tion which they excited against him, and the cruelties which "they exercised: they drove him repeatedly from his Epis- "copal city; usurped his authority; transferred his See to "their own Church; and placed gibbets at the door, to hang "those who should refuse to acknowledge their schismatic al- "tar: they took arms; headed regiments of Indians raised "at their expense; taught them the use of arms; made mi- "litary harangues to them; proceeded to combat; sacked "towns; imprisoned Ecclesiastics; besieged the Bishop in his "Church; reduced him to a surrender by famine; snatched "the Holy Sacrament from his hands; confined him in a "dungeon; and sent him in a miserable boat two hundred "leagues off, where he was received by the whole country as "a martyr."

In 1659, when the Clergy of Paris made this representation, the Jesuits had for fifteen years continued this Bishop in that state of oppression. It was not till 1660, that Rome and Spain over-ruled this injustice, and restored CARDENAS to his See.

The Clergy of Paris took care not to omit the cruelties which PALAFOX, the Bishop of Angelopolis, in Mexico, experienced. The piety of that Prelate; his known ability, which had raised him to the highest dignities, both in Spain and in Mexico, where he had been Viceroy; his zeal for the religious and civil interests of the people who had been committed to him; the eloquent letters which he wrote to POPE INNOCENT X. and the King of Spain, against the Jesuits, all

contributed to give the greater publicity to the persecutions which he endured from them. His able Letter to POPE INNOCENT X. in which he paints the Jesuits in the strongest and most appropriate colours, has been often reprinted*; it is impossible to peruse it without feeling the greatest esteem for the writer, and the most lively indignation against the Jesuits. The Pope granted a Brief against them in consequence of this appeal; but it could not be executed for five years, nor indeed until the Brief had been republished in Rome, at the solicitation of the Bishop, and fresh Decrees had been obtained, with a threat of pecuniary imposition on the General of the Order, in case of further disobedience.

That Brief alone shews how far the Jesuits had carried their excesses. They wished in particular to confess, without being subjected to Episcopal jurisdiction. The Bishop having resisted this, they appointed Conservators of their privileges †; and these Conservators proceeded against the Bishop. "In "order" (as he says) "to appease the rage of his enemies, he "was obliged to fly to the mountains, and seek in the society "of serpents, and other noxious animals, the safety and the "peace which he had sought in vain amidst that implacable "Religious Society." He was even reduced to the utmost extremity for want of sustenance. All this is described in the most affecting manner in his letter to the Pope.

As ARNAULD has devoted the whole Fourth Vol. of *La Morale Pratique*, to describing the persecution of this Bishop; and as an abridgment of it appears in *Les Jesuites Marchands* (pages 211 and 249), it is the less necessary to

* It is dated the 6th March, 1649, and was written in Latin; it appears in that language in the Journal of ST. AMOUR, *Recueil des Pièces*, page 11. The Jesuits had the consummate effrontery to question its authenticity, which however was triumphantly established by ARNAULD, in the third Vol. of his *Morale Pratique*.

† This right—the most extraordinary one which they obtained from POPE GREGORY XIII. who was devoted to them, was frequently exercised by the Jesuits, and it enabled them to commit the most crying injustice.

enter into a detail of it here, or of the injuries sustained by the two Archbishops of Manilla, HERNANDO GUERRERO and PHILIP PARDO—both which are fully recorded in *Les Jesuites Marchands*, pages 79, 81, and 85 *. The Jesuits succeeded by intrigues and bribery in carrying off these two Archbishops in succession; exposed them on the Ocean at the risk of being shipwrecked, in order to seize on the government of their Dioceses; and inflicted every species of cruelty on those who remained attached to their Archbishops. The Court of Madrid at length restored them to their Sees, but the Jesuits had sufficient credit to escape punishment.

The same works will shew the persecution sustained by MATHEO DE CASTRO, who was at first the Vicar-Apostolic of Abyssinia, and afterwards Bishop of India †, by PALU, Bishop of Heliopolis: and by a great number of Prelates sent out to India for the conversion of the natives. The Jesuits, who wished to be the sole governors, sought to disgust them by every species of opposition, or to oppress them by unheard-of persecutions ‡. Many volumes of *La Morale Pratique* and *Les Anecdotes sur la Chine* are occupied in detailing a portion of these facts; and it would require still more to collect the other proofs of the injustice, cruelty, and chicanery which these Fathers practised in those vast countries into which they had penetrated, under pretence of diffusing the Gospel. It may suffice, at present, to recal to mind what they had proposed to accomplish through the world, in order to their Missions; and what they sought to bring about in England, namely, the annihilation of the Catholic Episcopacy, so as to leave only Bishops enough to ordain Priests.

* See also in the fifth Vol. of *La Morale Pratique*, every thing relating to PARDO, with the documents in its support.

† See *La Morale Pratique*, volume 3d, chapter xiii. and *Jesuites Marchands*, page 92.

‡ See the persecutions of the Bishops of Heliopolis, and of Beryte, abridged in *Les Jesuites Marchands*, page 97 et seq. and more at length in *La Morale Pratique*, Vol. vii.

Their conduct in Japan affords the most evident proof of their views in this particular. POPE GREGORY XIII. to whom the Faculty of Theology in Paris had taken the liberty to write, that the Jesuits possessed full power under him, had granted to them that "no Priest, or other of the Religious, "except those of the Society, should, without the express "permission of the Holy See, go to Japan, either to preach "the Gospel, or to teach the doctrines of Christianity, to ad-"minister the Sacraments, or to exercise any ecclesiastical func-"tion whatever"—and that Pope ordained that this Brief should be read and published every where that the Jesuits might consider necessary *. In consequence of this singular privilege, the Jesuits long governed that vast Empire, alone, without Bishops—an Empire which contains Sixty-six Kingdoms, and above Two Hundred Provinces. They had got one of their Fathers made a Bishop, whom they kept constantly at Macao in China, without permitting him to set foot in Japan: he served them simply for ordaining Priests, when they were wanted, which Priests were always members of the Society. The Jesuits who governed this extensive Church obtained the title of Vicars-General, from their Bishop cantoned at Macao. POPE CLEMENT VIII. at the request of PHILIP II. of Spain, revoked the privilege granted to the Society by POPE GREGORY XIII. and permitted all the Religious in general to go and preach Christianity in Japan; but on condition that they should only go by the way of Portugal, and not by the Philippines. By this condition the Jesuits reckoned that no other than themselves would go into that country; for they were then absolute Masters of the States of Portugal.

At length, in 1608, POPE PAUL V. at the instigation of the Catholic King, took off this condition. Some zealous Dominican, Franciscan, and Augustin Missionaries then un

* See an Extract from this Brief in *La Morale Pratique*, Vol. vii. part 3. chap. 7.

dertook to go and cultivate this barren land; for the first labourers of the Jesuits, entirely occupied with enriching themselves, had not taken much trouble in such a work; but those Fathers, who called themselves Grand-Vicars of the Bishop of Macao, either refused admission to these Missionaries, or, in order to rid themselves of them, sent them to Macao, under pretence of obtaining authority from the Jesuit Bishop; or sometimes a Jesuit would hasten with speed from the extremities of the Kingdom to claim, as his particular property, the land on which the Religious stranger thought himself called to labour.

A specimen of the Apostolical labours of the Jesuits in Japan may be seen in the Memorial of COLLADO a celebrated Dominican, presented to the King of Spain *; and in the Letter of the celebrated Franciscan, LOUIS SOTELO, to the Pope: they meddled there, as every where else, in the affairs of the State; they sought to dispose of the Governments of the different Kingdoms which composed it, and, by their intrigues, they frequently excited disturbances, which brought the most cruel persecutions upon all the Christians.

Amongst others of the Religious who laboured with effect in Japan, we should especially notice the before-mentioned LOUIS SOTELO, of the Order of St. Francis, Some time before he suffered martyrdom, he wrote a very able letter to the Pope, dated 20th of January, 1624 †, where may be seen all the intrigues employed by the Jesuits to prevent his being consecrated a Bishop; which, however, had been ordered by POPE PAUL V. there being, in all that vast empire, only the Bishop of their own, whom they obliged to reside at Macao, a great distance from Japan. He describes to the Pope, in the most touching manner, the deplorable state of the Church

* It may be consulted in *La Morale Pratique*, Vol. ii. pages 198—262.

† See it in the 2d Vol. of *La Morale Pratique*, pages 106, 197. See also the 7th Vol. where much occurs on the subject of it, and of the Memorial of COLLADO.

in Japan; the evils the Jesuits had occasioned in wishing to labour alone, with no other co-operators than their own Fraternity, and without the government of a Bishop. He represented that the remedy would be to establish in those regions a number of good Pastors chosen from the Japanese themselves, and to form an useful Clergy, to be governed by zealous Bishops; without whom, he says, the Religious would be only *sinews without bones*. He was killed a few months afterwards!

It would lead to too great a digression to enumerate here the crimes committed by the Jesuits, in the course of their Missions. The Accounts of the Foreign Missions, the Anecdotes on the Affairs of China, La Morale Pratique, the writings of the Dominicans; all supply information on the conduct of the Jesuits in their Missions, and respecting the disturbances they have stirred up in every part of the Universe; the scandalous conduct they have observed; the impious dogmas they have taught in the place of the Gospel; and the superstitious and abominable practices which they have every where sought to establish. At present it may suffice to shew that they proposed to themselves the destruction of Episcopacy in those countries.

URBAN SERRY, Secretary to the Congregation *de propaganda Fide*, thus exposed to POPE INNOCENT XI. the state of Christianity throughout the world: "The Holy Apostolic See" (says he) "resolved, in order to promote Religion in China, "Cochin China, Camboya, Tonquin, and other kingdoms, "to send them Bishops to instruct the natives, and ordain "Priests, it being impossible to send Labourers from Europe "in sufficient numbers." After stating that this was what POPE ALEXANDER VII. had done, in appointing PALU, Bishop of Heliopolis, LAMBERT, Bishop of Beryta, and CORDLANDI, Bishop of Metellopolis, as his Vicars-Apostolic in those countries, SERRY continues: "The Congregation is well aware "what serious opposition they experienced from the Jesuits "on their arrival in India: they could not endure to submit

"to these Vicars-Apostolic: they seemed to have lost a large "portion of their reputation, although they had once been "directors of the people, and arbiters of their inclinations—a "people who had known how superior these Bishops were to "the Jesuits in probity and integrity. It was on this account "that the Jesuits began to decry them in public meetings, "and even in the Churches: they proclaimed in circular let- "ters that they would neither acknowledge nor obey them; "thus occasioning a grievous schism: they caused it to be "believed, by their address, that the Bishops were intruders "and *heretics;* and that all the Sacraments administered by "them, or their Priests, were invalid and sacrilegious; and "reasoning from this principle, they maintained in their Ser- "mons, that it would be better to die without the Sacraments "than to receive them at their hands. Such was the pretext "for the opposition and persecution of the Jesuits: they "caused some to be carried to THE INQUISITION at Goa; and "made use of the Heathen Rulers for banishing others." The remainder of the Letter enters into a detail, as affecting as it is interesting, of the violence, the artifices, and the revolts of the Jesuits, not only against the Bishops, but against the Popes who had given to the General of the Jesuits the most strict orders to compel the members of the Society to acknowledge and submit to the authority of these Bishops; but all to no purpose *.

For more than two hundred years, in which those Bishops, and others after them, were sent into India to establish the Catholic faith, the Jesuits did not cease to revolt against them and the Pope.

The Secretary of the Congregation, established upon the subject of the Vicars-Apostolic in China, expresses himself thus, in a Memorial presented to that Congregation, on the 6th December, 1677: "Your Excellencies will have learnt

* See the whole Extract in *La Morale Pratique*, Vol. iii. chap. 23, sect. 17.

"from statements and letters transmitted by confidential "hands, and from the last accounts on the subject, of which "you have already received a copy, that the Jesuits' persecu- "tions of the Vicars-Apostolic and their Missionaries have "always continued from the commencement to this hour; "that the Jesuits have never ceased to thwart and obstruct "the Mission in the kingdoms of Tonquin, Cochin China, "Camboya, and Siam; in a word, in every place where these "Fathers resided. The Jesuits have not contented them- "selves with persecuting the Missionaries of the Holy See in "the East: they have done the same in Europe; at the "Court of France, and that of Spain; at the Court of Por- "tugal; in Flanders; and even at Rome: so that this perse- "cution is not the work of Individuals alone, but of the "whole Society, and there is little doubt that the General of "the Society had his share in it *. They have not been con- "tent with exciting persecution in India, but have rendered "it general in all parts of the Christian world." The Me- morial then details the facts in proof of this statement, and the means employed by the Jesuits in fomenting and maintaining so many persecutions, calumnies, and intrigues; of which it observes, their Excellencies had the proofs in their posses- sion; and the persecution is traced to three motives of policy —"The first is, that the Jesuits will endure neither Superior "nor Equal wherever they may be, and that their privileges "were useless to them when the Apostolic-Vicars arrived: "the second, a desire to conceal from Europe their proceed- "ings in those countries; above all, the Commerce which "they have always carried on, and wish to continue, in spite "of the Papal prohibitions, of which they were apprised: and "the third, a resolution to prevent the ordination of native

* See in the Memorial itself, those facts which shew the privity of the General of the Order. The Jesuits who were accused produced the orders of their General, to which, in fact, they had done no more than conform themselves.

"Clerks and Priests, in order that they might always remain "at the head of those Churches *."

Such a design could only have originated in pride and avarice, which desire to have neither Superior nor Equal, and to be at liberty to amass, without judges, witnesses, or opponents, immense riches, by means of Commerce, which is forbidden to Ecclesiastics, and, above all, to the Religious Orders. The Jesuits have not scrupled, in furtherance of their views, to oppose and persecute Bishops and others; and, when it answered their purpose, to destroy them. The Society has persecuted, in the East Indies, PALU and MARIN, both Bishops of Heliopolis; LAMBERT and ALEONISSA, both Bishops of Beryta; DIDIER, Bishop of Auran; BOURGES, Bishop of Ascala; MAIGROT, Bishop of Conon; LIONNE, Bishop of Rosalie; CIÇÉ, Bishop of Sabula; VISDELON, a Jesuit, the Bishop of Claudiopolis; FOUQUET, also a Jesuit, and Bishop of Eleuteropolis; LA BEAUME, Bishop of Halicarnassus; and several Vicars-Apostolic, sent out by the See of Rome, to govern the Churches in India. The Pope's Legates, CARDINALS DE TOURNON and MEZZABARBA, were not spared; but they actually murdered the former; and FABRE, the Superintendant of the Mission to Cochin China, received the most injurious treatment at their hands †.

The Author of *Reflexions d'un Portugais sur la Mémorial du Général des Jesuites*, published in 1758, gives at length (page 68 et seq.) a Letter written by the Bishop of Nankin, in China, to POPE BENEDICT XIV. dated 3d November, 1748, from which it appears that the Jesuits had not altered their conduct in that kingdom.

* See this Memorial at the beginning of the 7th Vol. of *Anecdotes sur les Affaires de la Chine*.

† All the above facts are abundantly supported in the Accounts of the foreign Missions, *Les Anecdotes sur les Affaires de la Chine*, FABRE's *Letters*, and a variety of publications upon China: a very good abridgment of those several persecutions may be found in *Les Jesuites Marchands*.

He gives the Pope an account of the deplorable state of the Missions in that country. The only Missionaries (he says) were nine or ten Jesuits; for, by their persecutions, and particularly by the *Piao*, the Formulary established by them in China, they had brought about the expulsion of all the other Missionaries—"Proud" (says he) "of their privileges, they "constantly vaunt of their exemption from all authority, except of their own Superiors, and declare that they are only "bound to obey the Bishop, when the orders he gives are "conformable to those of their Superiors. They say, that "in these countries, Bishops are only necessary for Confirmation; and when it suits them, they hold that Confirmation is "not necessary." The Bishop of Nankin having published some Decrees, they "not only refused obedience, but accused "him to the people of having condemned the Chinese Rites; "and prohibited Women from communicating with their necks "bare; which representation produced disturbances, and excited an opposition against him."

Some of these Jesuits were abandoned to their passions, to the dishonour of Religion and the scandal of the Infidels: out of these nine or ten Jesuit Missionaries, the Bishop of Nankin names two to the Pope, whose vices had become public. He speaks of one of these as follows: "But the crime "committed by Father ANTHONY JOSEPH, THE SUPERIOR OF "THE MISSION, is yet more scandalous: this man has remained for these eight years past, continually plunged in the "abominable practice of sinning with women, at the time "when they came to confess, and even in the place where he "confessed them: after which he gave them Absolution, and "administered the Sacrament to them! He told them that "these actions need not give them any concern, since all their "Fathers, the Bishops, and the Pope himself, observed the "same practice! The debaucheries of this man - - - - - "- - - - - - - All this was known to Christians and to "Heathens. Some persons represented these crimes to the "Superiors of the Jesuits; but the Commissary whom they

"sent for the purpose, declared him innocent; I know not "upon what pretence. For myself, being unable to resist the "complaints I constantly received, I collected the necessary "proofs, and found that all with which he was charged, was only "too true. But while I was considering of the best means of "punishing this man, the Mandarins caused him to be arrest-"ed suddenly, together with two of his brethren, and about a "hundred Christians: what occasioned still greater scandal, "was, that the Mandarins who had been some time acquainted "with part of the facts, collected correct depositions to establish "his crimes, and announced them at full length in their sen-"tence, which they made public. He was condemned to death, "with the other Jesuits, on the 22d September, 1748, and "they were both strangled in prison. Of the hundred per-"sons who were arrested with these two Jesuits, there was not "one who did not renounce Christianity, and the Chinese Mis-"sionary was the first to do so. By this may be seen how "superficial was their faith, what idea they have of their souls, "and what love they have for God."

Thus it appears, that of nine or ten Jesuits, who in 1748 constituted the Mission in China, the Superior was a monster, who, for the publicity and number of his crimes, was condemned to death by the Heathens themselves; his sentence enumerates the crimes he had committed: he has an associate in one of his Colleagues, who undergoes the same punishment. A third Jesuit named in the same letter is no better, and the shameful crimes of which he is there convicted, are equally public. The Jesuit Commissary charged with the informations only employs his authority to clear the guilty, and to obtain for them the facility of continuing such enormities with greater impunity and audacity. At the same time, the whole body of Jesuits in China unites in exciting those whom they instruct in Idolatrous rites, and the most infamous practices, to revolt against their Diocesan, to deny his authority, and to proclaim to China, that Episcopacy is only necessary for Confirmation.—Such is the idea, which the Catholic Bishop of

Nankin, an eye-witness of these facts, conveyed to POPE BENEDICT XIV. of those Missions of the Jesuits. Let the Mission of Paraguay be added, where the Jesuits stirred up and armed the people against the Kings of Spain and Portugal. It was for the progress and success of this Mission, that the Jesuits of Paris caused solemn prayers to be offered, at which Cardinals and Archbishops officiated in their pontifical habits. PALAFOX, the Bishop of Angelopolis, in reminding the King of Spain of the attacks of the Jesuits upon the Bishops, observes—"The Society committed every outrage upon the "Bishops, by Libels and Memorials, in which they are publicly named. They resisted Cardinal SILICEO, Archbishop "of Toledo; MELCHIOR CANO, Bishop of the Canaries; "DIEGO ROMANO, Bishop of Guadiana, in New Biscay; the "Bishop of Guadalaxara; JUAN DE RIBARA, Bishop of Mechoachan; the Archbishop of Los Charcas; the Bishop of "Angelopolis; the Bishop of Paraguay; the Bishop of Malines in Flanders; GUERRERO, Archbishop of the Philippines; "the Archbishop of Sens in France, and the Archbishop of "Calcedonia, who was sent to England: one while they insult "the dead, at another time, the living; sometimes those Prelates who have to act with them; at other times, those with "whom they have no connexion *."

He adds to these, in another place, the Archbishop of Lima, and the Bishop of Cusco.

CHAP. XVIII.

EFFORTS OF THE JESUITS IN 1643, TO INTRODUCE THEMSELVES INTO THE UNIVERSITY OF PARIS.

THE Jesuits, this year, claimed to be admitted into the University, as Masters of Arts, on the title of having studied at

* This Letter was written by PALAFOX, to the King of Spain, in 1652; and full Extracts from it will be found in *La Morale Pratique*, Vol. iv. part ii. Art. 13th.

the College of Clermont, but they were refused; upon which they memorialized the King in Council, on the 11th of March, affirming that the refusal was highly injurious to the Public. At this time, Louis XIII. was seized with an illness, which proved mortal in May following. The University, in defending itself, made a fresh attack on the Jesuits, both in *an Apology for its own Body*, and also in *Observations on the Memorial of the Jesuits to the King and Council.* In the Observations (after threatening to publish a statement of the doctrines and practices of the Jesuits, already prepared) they declare themselves ready to prove, that "there is no article in "religion which the Jesuits have not corrupted, and do not "daily corrupt, by erroneous novelties; that the Scholastic "Theology has been depraved, by the dangerous opinions of "their writers, who have had the approbation, or at least the "connivance, of the whole Society; that Christian morality "had become a body of problematical opinions, since their "Society had undertaken, by a general understanding, to ac-"commodate it to the luxury of the age; that the laws of "God had been sophisticated by their unheard-of subtleties; "that there was no longer any difference between vice and "virtue; that, by a base indulgence, they promise impu-"nity to the most flagrant crimes; that there was no con-"science, however erroneous, which might not obtain peace, if "it would confide in them *; and that, in short, their doctrines, "inimical to all order, had equally resisted the power of "Kings, and the authority of the Hierarchy †."

The University also published *Les Vérités Académiques* (a work of above 350 pages), in order to shew that the Public

* See p. 249 of the REPLY to MR. DALLAS, for some observations upon that writer's views of the absolute duty and necessity of our acting at all times upon the dictates of *an erroneous conscience*—a theory which only Jesuits might be expected to espouse, but which, it appears from MR. DALLAS's work, their Defender holds in common with themselves!

† See the *Observations on the Memorial of the Jesuits*, page 43.

would sustain no injury by the suppression of Jesuitical Instruction. In this work, the defects of the Jesuits' system of Education, both in the higher and lower classes, are exposed with much force and ability, as also their mode of teaching Philosophy and Theology both Scholastic and Moral, with their errors in the government of the souls confided to them, and the faults of their public Preaching *.

With regard to the excesses of the Jesuits in point of Morals; the University observes, that it is the vice of the whole Society, and the universal spirit of the Order; that all who are not entirely ignorant of their manner of conducting themselves know well how flexible they are, as occasions arise, and that they are not more steady than the times and the circumstances by which they are governed †.

It was precisely at the time that the Jesuits boasted in their Memorial to the King, of their usefulness in public instruction, and of the injury that would ensue from the loss of it, that they inculcated through their Professor of Moral Theology, HERBAU, the most abominable maxims, which he taught, *vivâ voce*, and which the Students copied from his dictation. The University being informed of this, sent their Rector with an assistant on two separate days, and seized the writings which were dictated by HERBAU, and which were legally authenticated as such.

Among the abominations which they contained on the Commandment, "THOU SHALT DO NO MURDER," the University selected some which it formally denounced to the Parliament, on 5th March, 1644; the first was as follows: "If I "am slandered by false accusations before a Prince, a Judge, "or persons of character, and I am no otherwise able to pre- "vent the loss of my good name, except by killing the accuser "clandestinely, and in private, I may lawfully do it; and the "same rule holds, even though the crime with which I am "charged, be true, provided it were concealed in such a manner, "as that he could not legally prove it." HERBAU simply requir-

* See particularly Chap. 4. † Chap. 5.

ed one condition, which was, that the accuser should be first warned to cease, and then, if he would proceed, *he might be killed, not openly, on account of the scandal, but secretly.* He further declared it lawful for a man of honour to accept a Challenge, for fear of passing for a coward: he expressed himself in an ambiguous manner, respecting the lives of Kings, not permitting *every one* to kill him who has *the lawful right* to reign, and who abuses his authority to the injury of the people. The University, in explaining the poison which lies hid under the words printed in Italics, by the aid of the regicide doctrines taught by the Society, shews that HEREAU exposes, at least virtually, the lives of Sovereign Princes, to certain authorities, to whom he pretends that the public interests are confided; and that, according to what these Fathers have taught, in order to judge whether the authority of a Ruler is legitimate, it is not less the proper duty of the Jesuits to advise upon that question, than it is that of Physicians to take care in a time of pestilence that necessary remedies are provided.

This infamous Casuist further taught the lawfulness of Females procuring abortion; but a regard for decency renders it impossible to report what he has laid down on this head *.

Such were the doctrines publicly taught by the Jesuits, in 1641 and 1642. The University observes upon them; "If "this School was unfortunate enough to persuade all the "world of what it publicly teaches, and if the light which "God has placed in all reasonable minds, in order to shew the "distinction between purity and iniquity, were so far extin-"guished that such a pernicious Theology could be universally "received, in that case, deserts and forests would be preferable "to cities, and society with wild beasts, who have only their "natural arms, would be better than with men, who, in addi-"tion to the violence of their passions, would be instructed by

* See the documents printed by the University in 1644, under the title of *Requêtes. Procès-Verbaux, et Avertissemens faits par Ordre de l'Université pour faire condamner une Doctrine pernicieuse enseignée au Collège de Clermont.*

"this doctrine of Devils to dissimulate and feign; and to "counterfeit the characters of intimate friends, in order to "destroy others with the greater impunity *."

The practices of the Jesuits, in the cases of the Kings of France, of Queen Elizabeth, and King James I. in England, of CARDINAL DE TOURNON, in China, and of the King of Portugal, are practical illustrations of the effects of these doctrines in the higher ranks of life.

The University concludes by observing, "The Gospel and "the Christian Religion had destroyed the false maxims of "the world, the love of money, the passions of hatred and "revenge, imaginary honour, and other criminal and fatal re-"sults of self-love, and worldly-mindedness. Why will the "Jesuits revive them, or how can they be revived, except at "the expense of the Gospel and of Religion? It is the de-"vice of the great enemy of souls, and the spirit of the world. "But the practices of the Jesuits would pass these monstrous "opinions, as the Religion of Christianity itself †."

In a second Memorial, presented by the University to the Parliament, are denounced *La Somme des Péchés*, by the Jesuit BAUNI, and other works: and one object of this supplementary publication was to shew the conformity of the Jesuits with each other in their pernicious opinions; a fact established the more clearly by BAUNI having been Professor of Moral Theology, at their College, before HEREAU. He had publicly printed his infamous Theology, at Paris, with the approbation of the Provincial of Jesuits: in 1641, the Faculty published a Censure of the *Somme des Péchés*, and in an Assembly of the Clergy, holden at Mantes in 1642 ‡, it was branded as calculated to encourage licentiousness, and the corruption of good morals; as violating natural equity, and the rights of man; and tolerating blasphemy, usury, simony, and

* See page 18, of the *Avertissement*.

† See page 50, of the same document.

‡ See *Extrait du Procès Verbal de 12 Avril*.

many other of the most enormous crimes, as offences of no magnitude.

The University likewise shews in its second Memorial, that BAUNI also attacked the authority of Kings and Magistrates; and that *this agreement and community of spirit and feeling, which the Jesuits themselves declared to be so general among them, appeared in nothing more remarkably than in the pernicious doctrine which affected the safety and repose of all states and nations interested in preserving the authority and lives of its rulers, in which doctrine their Authors had declared that they were one.*

In order to prove to the Parliament the uniformity of the Jesuits upon this point, the University names no fewer than Thirty of their Fathers, who maintained it; and they observe in conclusion, "that they hold themselves bound by no promise, avowal, disavowal, or declaration, which they had "ever made,—they entrap others, and advance their object by "fair and specious professions, which they make no difficulty "in violating for the growth and advantage of their Society, "the universal good of which they are obliged by their Constitution" (page 247, Edition 1583) "to keep constantly in "view."

These representations were followed by a Decree of the King in Council, dated 3d of May, 1644, condemning the Doctrines of HEREAU, prohibiting their being taught either in lectures or writings, and placing him under an arrest in the College of Clermont, until further orders.

Instead of feeling any compunction at their conduct, the Jesuits had the effrontery to publish one Apology after another, assuming the most insolent tone; and they were so powerful at Court as to print with the names of their authors, especially in the case of LE MOYNE, so celebrated by his *Dévotion aisée*, and Father CAUSSIN. The latter had appeared like a meteor, in the situation of Confessor to LOUIS XIII. The Gazette of France of the 26th of December, 1637, announced his dismissal as follows: "Father CAUSSIN has been

"dismissed by his Majesty from his office of Confessor, and "removed from the Court, because he did not govern himself "with the moderation which he ought; and because his con-"duct was so exceptionable, that every one, and even his own "Order, has been much more surprised that he has continued "so long in this employ, than that he has been deprived of it." He had however only enjoyed it nine months. He was banished first to Rennes; and as he was discovered to be intriguing still, to Quimper Corentin: after the death of Louis XIII. the Jesuits recalled CAUSSIN from his exile, as their champion against the University.

CHAP. XIX.

FARTHER PROOFS OF THE ATTACKS OF THE JESUITS UPON EPISCOPACY FOR THE SPACE OF TWO CENTURIES.

THE Jesuits, in their Apologies for themselves, published against the University, alledged that they were born and nurtured in rendering honour to Bishops, and that they were induced to this alike by their profession, and their inclination.—The University thus replied to this assertion: "The whole "Church regards you as public usurpers of the rights of its "Pastors: your whole conduct is a series of attacks upon their "character: you despise them in the pulpit; you libel them "in your writings; you are opposed to them collectively, and "defame them individually *." In proof of this charge the University, in their answer, relates the following instances:

1. The Jesuit BAUBNET had preached in a very offensive way at Rouen: it was in vain that the Archbishop of Rouen employed his authority; the Jesuit revolted against him, and his own Superiors not enjoining his obedience, a Decree of the

* See *Réponse de l'Université de Paris à l'Apologie pour les Jesuites*, ch. 26.

Council became necessary, in order to compel him to make public satisfaction to the Archbishop.

2. The Bishop of Poictiers having appointed ROBBÉ, a Dominican, to preach in his Church, the Jesuits commenced every kind of opposition against him. The Bishop's Letter of the 25th of June, 1644, given at length by the University, shews that they had preached at Poictiers, in the most contemptuous way of the Faculty of Theology in Paris; that they had conspired there for the destruction of the Hierarchy, as they had done every where else; and that they carried on for twenty-three years, without intermission, a persecution against that particular Bishop.

The conduct of the Jesuits at Poictiers appears further from SULLY, who observes in his Memoirs: "Ever since the "town of Poictiers had been obliged to allow the establishment "of the Jesuits, I received nothing but complaints by word, "or by letter, against those Fathers, from the Bishop, the "Lieutenant-General, and the principal inhabitants, either "separately or collectively. These complaints, which came "not only from the Protestants, but from the Catholics themselves, principally turned upon this: that notwithstanding "the Partisans of the Jesuits at Poictiers had, on their arrival "there, put them in possession of a College, and had expended "in their favor very considerable sums both in houses and "effects, and transferred into their hands the richest Benefices of the district, they still could not discover that those "Fathers, in the two years that they had been established "among them, and been charged with the instruction of the "greatest part of the youth of the town, had produced any "fruit; which they felt so much the more sensibly, inasmuch "as, before that, they said, they had very good Colleges, and "excellent Regents. They added to these some other complaints, still more serious, upon the divisions which they "accused these Fathers of having excited in the Town and "Province; and they resorted to fresh entreaties in order to "obtain the recal of the Jesuits, and the foundation of a

"Royal College." — *Mémoires de* SULLY, Vol. vi. p. 349, Edit. 1768.

3. The Bishop of Orleans had no better reason to be satisfied with the services of the Jesuits, nor with their attachment to Ecclesiastical discipline. In order to repress some scandalous Sermons of the Jesuit LAMBERT, that Bishop had forced him to a public recantation. Such humiliation did now however prevent CRASSET, another Jesuit, from reviling in the pulpit those Ecclesiastics of Orleans, who were not in favor with the Society: CRASSET received an interdict from the Bishop, and it was only by the influence of the Duke of Orleans, and after making public satisfaction, that it was taken off.

It may be here observed, that the Jesuits, when compelled, make counter-statements, and retract opinions, but always without changing either their doctrines, or their practice. "This "is what may be expected" (says the University) "from "the fidelity of the Jesuits. This is all the reliance which "can be placed on their most solemn assurances. They never "repent, except of having shewn any symptoms of penitence: "when Ecclesiastical authority has imposed on them humi- "liating concessions, as soon as they are out of the hands of "their Judges, it will not be their fault if they are not per- "fectly innocent, and if their Judges are not completely "guilty." The University is here speaking with reference to a concession made to the Bishops by the Jesuit NOUET, as follows:

4. The work of the celebrated ARNAULD, entitled, *La fréquente Communion*, was written to refute the errors of the Jesuit SESMAISONS, and appeared in August, 1643, with the approbation of sixteen Archbishops and Bishops, eleven Suffragans, and twenty-four Doctors. As soon as it appeared, the Jesuit NOUET uttered invectives of the greatest fury from the pulpit, not only against the book and the author, but against all the Prelates who had approved it. In spite of prohibitions which he received from the Archbishop of Paris, he aggra-

vated in his Sermons of the following September and October, what he had preached before *. All Paris was indignant at such conduct: the Bishops who were there had a meeting, and obliged this Jesuit to ask pardon, on his knees, of the Prelates whom he had insulted †.

So far was this forced concession from bringing back the Jesuits to their duty, that it only served to animate them with greater fury. They let loose their Fathers DE LA HAYE, PINTHEREAU, PETAU, CAUSSIN, &c. in order to defame by their libels both ARNAULD, and the Bishops who had approved his work. They went the length of publicly demanding the death both of ARNAULD, and of all those who had written in his justification. The Jesuits rarely finding their account in Theological disputes, had recourse to those practices which they always found more successful. They obtained an order from the Queen Regent, that ARNAULD should go to Rome to justify himself; where they had laid a trap to deliver him up to THE INQUISITION. This attempt was so inimical to the liberties of the Gallican Church, that the Bishops of France, the Parliament, the University, the Faculty of Theology, and the Sorbonne in particular, opposed the journey to Rome by a remonstrance in which they shewed its inexpediency ‡.

5. One of the Prelates who had approved ARNAULD's work was M. DE CAUMARTIN, Bishop of Amiens; the Jesuits attacked his Episcopal authority in the most scandalous manner; distributing inflammatory and schismatic publications over his Diocese. This led to Decrees, Appeals, Memorials, and Acts of Council, which ended in an appeal to the Pope by

* See the detail in the Preface of ARNAULD, to his second edition of the work; and also in the Preface to the Edition of 1750, by M. BOURGEOIS.

† See *Mémoires du Clergé*, Vol. i. p. 589.

‡ See the Preface to the *Causa Arnaldini*, and the Registers of the *Sorbonne*; but particularly the *Réponse de l'Université à l'Apologie pour les Jesuites*, ch. 28.

the Jesuits (in which they expressly claimed to be exempt from the jurisdiction of the Ordinary), and in an appeal to the Parliament by the Bishop against the acts of the Pope *.

6. At the same period, the Jesuits openly revolted against the Archbishop of Bourdeaux, who had declared against the Jesuit MARIA and others, for having disturbed his Diocese by their principles and practices. They obtained, by their credit at Court, a Decree of Council referring the subject to the Pope; but reserving to them, in the interim, the rights of preaching and confessing, of which a General Assembly of the Clergy expressly complained in its Sitting of the 24th of January, 1646 †.

7. The Jesuit ANNAT having composed a Treatise, entitled, *De Scientiâ Mediâ*, the Professors of Divinity at Bourdeaux published a Censure against it; the Jesuits by their influence obtained a Decree of the Council against this Censure, which was a subject of complaint on the part of the Clergy in the same Sitting.

8. Under the vacillating government of the Queen Mother, the Jesuits profited by the troubles which arose, to procure, at their will, such acts of Council as best suited their interests.—Every thing was obliged to give way in their favor, and the royal authority itself was compromised. In addition to their attacks upon the spiritual authority, they obtained acts of Council for exempting themselves from all Decrees and Subsidies to which the Clergy were themselves subjected; and against which manifest partiality, the Clergy protested in its General Assembly of 1645, affirming that it was neither just nor reasonable, that the Jesuits, who enjoyed a great number of the richest benefices in the nation, should be exempt from paying their quota of the imposts charged upon the Clergy ‡.

* See *Recueil des Pièces*, published by the Bishop, in 1645.

† See *Extrait du Procès-verbal de l'Assemblée*, in the *Mémoires du Clergé*, Vol. iii. Article 17, p. 888.

‡ See *Nouveaux Mémoires du Clergé*, Vol. viii. p. 1383; and also ARNAULD's *L'Innocence et la Vérité défendues*, p. 70 et seq.

The Court considered that it could not refuse a compliance with such an appeal, and ordered accordingly; but when the Assembly was dissolved, the Jesuits obtained, in 1647 and 1657, new Decrees of Council exempting their Colleges.

9. They made another essay of their enormous power upon M. GONDRIN, Archbishop of Sens. In 1649, he had prohibited the Jesuits at the College of Sens from administering the Sacraments during a particular period, but they refused obedience; in consequence of which, he instituted proceedings against them, and much litigation followed. The matter came before an Assembly of the Clergy, in 1650, who directed a circular letter to all the Bishops of the kingdom upon it: the courage thus displayed by the Archbishop was never forgiven by the Jesuits, who molested him in every possible way for twenty-five years, and after his death (which was not without suspicions of violence,) continued their hostility against his character in their writings *.

10. The Jesuits on the above occasion not only opposed the Archbishop in person, but stirred up his whole Diocese, and particularly excited the Franciscan Monks against him; in consequence of which, he proceeded with the body of his Clergy on the 26th of January, 1653, to a public and solemn excommunication of the Jesuits, after repeated admonitions both to themselves and the people. This was followed by an excommunication of the Franciscans their adherents.

11. The dispute of this Prelate with the Jesuits on account of the College of Provisors may next be noticed.

They used all sorts of intrigues to obtain possession of that College; they gained the Mayor, and many of the officers of the city, who treated with them for uniting several Prebends to the College, the collation to which belonged to the Bishop.

* See the Archbishop's *Ordonnance* and other Documents, in a collection printed by himself. The Circular Letter was first inserted in the *Procès-verbaux* of the affair, and afterwards reprinted by the Clergy, in 1652. It is also in the *Nouveaux Mémoires du Clergé*, Vol. v. p. 25 et seq.

The Jesuits declared it was the desire of Louis XIV. which that King positively denied. The design was in fact concerted with the Jesuit Annat his Confessor, and they quoted the King's authority. The Archbishop opposed their introduction into the College, by an *Ordonnance*, in which he asked,— "How can we in conscience consent to commit such a charge "to persons who have been for twenty years in a schism with "Episcopacy, and engaged in a scandalous revolt? A very large "proportion of these Fathers teach a morality so corrupt, that "the books they have published have excited horror in the "whole Church. We are bound to take care, as much as in "us lies, that the King's subjects are not placed in the "hands of those who would only bring them up in sentiments "opposed to the true principles of Christianity, and to those "which regulate the conduct of a people towards their Sove-"reign *."

12. Some years after this, the Jesuits were embroiled for a long period with the Archbishop of Bourges, on the subject of a censure, which he had passed on their corrupt morality, as stated by one of their Professors of Casuistry: the details of this affair may be seen at length in the Archbishop's three Pastoral Letters, and the Procès-verbal of the legal proceedings which took place.

13. Another example of their contempt of Episcopal authority occurs in their conduct towards the Bishop of Angers, the details of which will be found in *La Défense de M. l'Evêque d'Angers et de l'Authorité Episcopale.*

14. The above attempt having ended unsuccessfully for the Jesuits, they made another, some years after, upon the Bishop of Pamiers, which is detailed at length in an account of it given by himself, that was published, together with a circular letter to his Clergy, dated the 25th of May, 1668. It appears from these documents, that the Jesuit Benedict Pascal had preached a Sermon full of error and blasphemy,

* See *Lettre sur l'Ordonnance de l'Archévêque de Sens*, printed in 1668.

which led to his being cited by the Bishop; but he refused to answer, and only multiplied his provocations, in which he was steadily supported by his Company, who pleaded their ample privileges received from the Popes, and threatened the Bishop and his Clergy with an appeal to Rome: they did appeal from the Bishop to his Metropolitan; they sent their scholars to tear his Ordonnance, and to fix their own orders on the Church doors: upon this he first suspended, and then excommunicated them. The Jesuit scholars tore his sentence of excommunication where they could reach it, and covered it with mud where they could not: they paraded about, with arms, threatened the Bishop's household with violence, and frequently came into Church during the Sermon, interrupted divine worship, and insulted the Ecclesiastics, who would have driven them away. The King afterwards declared against these outrages*.

15. Another instance of opposition on the part of the Jesuits to the regular authority of their own Church occurs in their revolt against the Bishop of Agen; which, after much of mutual controversy, led to a celebrated Decree of the Council, dated the 4th of March, 1669, which has been frequently cited since, and was printed under the title of *Arrêt du Conseil du Roi*, &c. In this affair the Jesuits did not stand alone, but acted in conjunction with certain regulars, of whom, however, they were at the head.

16. The next example may be that of the Archbishop of Rheims, who on the 15th of July, 1697, censured two Theses of the Jesuits, for which they libelled him, and he brought the matter before the Parliament †.

17. The CARDINAL DE NOAILLES was another of the personages against whom the Jesuits directed their assaults, because he was opposed to their pernicious doctrines of relaxed

* See in addition to the Bishop's Relation, *La Théologie Morale des Jesuites*, Vol iv.

† See the Bishop's *Ordonnance*, his *Memorial to the Parliament*, and *L'Instruction de M. d'Auxerre*, p. 50.

morality, and their scandalous practices; in addition to which, he had refused to several of their body the right of preaching and confessing, conceiving it necessary to restrain the exercise of these privileges: but they went on as usual in spite of his prohibitions *.

18. The Jesuits resisted, in like manner, the Bishop of Auxerre, who had charged them with usurping those functions which did not belong to them, in opposition to his Episcopal authority †.

19. It is impossible to enumerate their intrigues against many other Bishops, who disapproved of their relaxed morality, farther than by naming those Bishops. They are the Bishop of Grenoble (Le Camus), the Archbishop of Aix (Cardinal Grimalde), the Archbishop of Embrun (De Genlis), the Bishop of Amiens (De Broue), the Bishop of St. Pons (Montgaillard), the Bishop of Arras (De Seve), and the Archbishop of Rouen (Colbert). The Jesuits memorialized Louis XIV. to prevent the last-mentioned Prelate from opening a Theological School. In the answer given by him, in the form of another Memorial to the King, he shews their uniform desire of being independant of Bishops; that they had at different times attacked every Episcopal right; that it was evidently their undivided object to render themselves masters of Doctrine in France; and that it was for the King to decide whether it could conduce to the good of the Empire, to confide the important task of Theological instruction to a body of men who were absolutely dependant upon a foreign power, imbued with Italian principles, and maintaining the most erroneous opinions, however repeatedly condemned. Further examples present themselves in the cases of the Bishop of Bayeux (De Lorraine), the Bishop of Montpellier (Colbert), the Bishop of Rhodez (Tourouvre), the Bishop of

* See the *Ordonnance* of this Bishop, dated 12th of November, 1716, issued at the request and on the complaints of the whole Clergy of Paris, and of several Bishops.

† See his *Ordonnance* of the 28th of September, 1728.

Troyes (Bossuet, nephew of the great Bossuet); the Archbishop of Tours (De Rastignac); and the Bishop of Luçon (De Verthamont *).

Their excesses against Episcopacy were so notorious, that the Bishop of Angelopolis, in his Letter to Pope Innocent X. observes: "Their power in the Universal Church at this "time is so excessive, their wealth is so great, their credit "so extraordinary, and the deference paid to them is so ab- "solute, that they erect themselves above all dignities, all "laws, all Councils, and all Apostolic Constitutions; so that "the Bishops are compelled either to perish, or to submit to "the compromise of their own authority."

CHAP. XX.

OBSTINACY OF THE JESUITS IN CONTENDING FOR THEIR CORRUPT MORALITY IN SPITE OF ALL THE CONDEMNATION WHICH IT OCCASIONED.

It has been already seen, that in the years 1643 and 1644 the University of Paris attacked the corrupt morality of the Jesuits with vigour, and threatened them with an appeal to the Public: this was executed in a work drawn up in the name of the University, entitled, *Théologie morale des Jesuites extraite fidèlement de leurs Livres;* which was afterwards enlarged to a volume of above eight hundred octavo pages, very closely printed, and has been generally ascribed to M. Perrault. It is a work of very considerable value; establishing, as it does, the various pernicious and abominable Doctrines

* See, among other Documents, the Letter of the Bishop of Embrun to Harlay, dated 28th June, 1686, printed in *La Théologie morale des Jesuites;* the *Recueil des Ouvrages de M. de Montpellier;* the *Lettre Pastorale* of the Bishop of *Rhodez*, dated 19th June, 1728; the *Instructions Pastorales* of Bossuet, &c. &c.

ascribed to the Jesuits, by the most copious and conclusive Extracts from their own avowed writings.

It evidently appears from it, that there is no grand truth in Christian Morals which the Jesuits have not corrupted, nor any maxims, however erroneous, scandalous, and impious —however opposed to Religion, or to the safety of States, which they have not laboured to establish, so as completely to justify the censure pronounced by POPE ALEXANDER VII. in his Decree of the 24th September, 1665, where he expresses himself as follows—"These opinions, calculated to produce "the relaxation of Christian discipline, and the destruction of "souls, shew themselves after condemnation, while new ones "spring up in addition. This unbridled licentiousness of "perverted minds has increased from day to day, and has in- "troduced into morals a mode of establishing opinions altoge- "ther contrary to Evangelical simplicity, and to the doctrines "of the Fathers: in short, such a system as, if men should "ever come to act upon it in practice, there would insensibly "creep into the lives of Christians the very extreme of corrup- "tion."

The Clergy of Paris thus expressed themselves on the same occasion: "The principal evil of the new morality is, that "it not only depraves the morals, but corrupts the very prin- "ciple of morality, which is of infinitely greater importance. "The nature of man has a bias to evil from his birth, and is "commonly restrained alone by the terror of law: as soon as "that barrier is removed, the passions domineer without con- "troul, so that there is no difference between permitting vice "and rendering all men vicious *."

Notwithstanding these exertions of the Clergy of Paris, men, flattered in their vices by the Jesuits, remained in a surprising apathy with regard to the risk they run of being destroyed by such blind guides: they were at length aroused by the first Provincial Letters, in which PASCAL began to ex-

* See *Premier Ecrit des Curés de Paris* in *La Morale des Jesuites*.

pose the morals of the Jesuits. It is unnecessary to dwell upon the wit and talent which still recommend these Letters, and occasion them to be read again and again with renewed pleasure. The Jesuits themselves have admitted, that they are a masterpiece in their kind: they produced an extraordinary sensation, and excited the attention of all men who felt for the cause of virtue, or the interests of Society.

In justification of their Casuists the Jesuits published, in 1657, an infamous work, written by their Father PIROT; entitled, *Apologie des Casuistes contre les Calomnies des Jansenistes.* The public indignation that followed the appearance of this book, which undertook the defence of the most detestable maxims, compelled the Clergy of Paris to demand its condemnation, both of the Vicars-General and the Parliament. The Jesuits were alarmed at the Parliament having cognizance of such horrible maxims as justify every species of crime, such, for instance, as assassination, revolt, and every thing destructive to mankind; and they dreaded the Clergy proving, in such a Court, that these had been the uniform doctrines of the Society. They had recourse, therefore, to the King, who prohibited their appeal to the Parliament, and referred them to the Official: the Clergy represented that they had before ineffectually adopted that course in the case of the Jesuit BAGOT, who was protected by his Colleagues, as PIROT would now be, under a similar reference; but the King was inflexible *. The Clergy then presented a Memorial to the Grand Vicars of Paris, demanding the condemnation of PIROT'S *Apology for the Casuists;* at the same time distributing a Factum, which is the first of their Letters, and which was succeeded by nine others: they were followed by many of the Clergy of other Dioceses, and by above twenty Bishops; and, at length, POPE ALEXANDER VII. who had been otherwise decidedly favourable to the Jesuits, condemned

* See *Le Septième Ecrit des Curés*, in *La Morale des Jesuites.*

this infamous work, and the abominable maxims which it contained.

The Letters of the Clergy of Paris are forcible and enlightened: they appeared during the years 1658 and 1659. It may suffice to remark, that ARNAULD, NICOLE, and PASCAL, had a principal share in them. It is not only some particular Jesuits who are exposed in them, but the guilt of the whole Society is established: a slight sketch of them may be given:

Although the Clergy knew that the *Apology for the Casuists* was the work of the Jesuits, they yet designedly abstained from charging them with it, and only spoke of it as an anonymous Libel; but the Jesuits, in order to intimidate their adversaries, had the impudence openly to designate themselves as the Protectors, and even the Authors, of the work. "We should not" (observe the Clergy) "have exposed them, if they had not exposed themselves; but since "they are determined to be known, there is nothing to conceal: as they have now dropped the mask, and publicly "avowed themselves the protectors of this work, we as publicly denounce it. It is lamentable that we should not "only have to combat the natural impetuosity of the passions of men, but that the approbation of so large *a religious body* should inflame and strengthen those passions: "we, therefore, do our duty in advertising the nation and its "Rulers of these abominations, and we hope that they will do "theirs; the one in avoiding, and the other in punishing, such "excesses." The Jesuits having published a Libel, attacking the first Letter, chiefly under the pretence that it was an infraction of peace, the Clergy replied by their second, which contains some fine things on this pretended love of peace. "It is" (say they) "a main truth of Religion, that there are "seasons in which it it necessary to disturb that profession of "error, which the wicked call PEACE; we see the most "powerful and numerous body in the Church, which governs "the consciences of almost all the great, leagued together in "the profession of the most horrid maxims which have ever

"appeared: we see them, notwithstanding all the charitable "admonitions they have received, both in public and private, "obstinately justifying revenge, avarice, pleasure, false ho- "nour, self-love, and every other passion of our corrupt na- "ture; the profanation of the Sacraments; the vilifying of "the Ministers of the Church, and the contempt of the an- "cient Fathers, in order to substitute the most blind and ig- "norant authors in their stead; and yet, beholding thus be- "fore us this inundation of corruption, ready to overflow the "Church, we must not, it seems, for fear of disturbing "peace, cry out to its directors—SAVE US—WE PERISH!"

In their fourth Letter, the Clergy shew *the folly of the expectation of the Jesuits, that* THE NUMBER *of their Casuists should give any sanction to their perverse maxims, and prevent their condemnation.*—"So far" (say the Clergy) "from this being in their favor, it is their *number* "which justifies our proceedings: were these iniquitous doc- "trines contained in the books of two or three obscure "Casuists, it might be desirable to consign them to obli- "vion; but being diffused in so many writings of which the "Jesuits are openly declared the protectors, it is impossible "to prevent their bad effects, except by publicly condemning "them; and at the same time by depriving those who have "the temerity to advance such propositions, of all authority "and credit. It is thus, by the just judgment of GOD, who "knows how to proportion punishment to the quality of vice, "that these haughty men are become the most contemptible "of characters: that they who wished to pass for Masters of "Christian morality, are universally acknowledged its cor- "rupters. They had brought things to this point, that it "was impossible to support their errors, without exposing "the honour of the Church, which shall form the subject of "another Letter."

This was accordingly done in the fifth Letter, which turns upon *the advantage gained by* THE HERETICS (as the Catholic Clergy are pleased to term Protestants) *over the*

Church, from the morality of the Casuists and the Jesuits. This Letter was by PASCAL, and is a fine composition. A single extract only must suffice: Speaking, among other evils, of the insult which he supposes THE HERETICS (as he calls them) to offer to the Church, he says, "The Jesuits are guilty of all "these evils, and there are but two remedies: the reform, "or the extirpation, of the Society; would to God they "would take the former course: we should be the first to "make the change so public, that every one should know "it; but so long as they persist in rendering themselves the "disgrace and scandal of the Church, it only remains to make "their corruption so public, that no one may mistake it." The object of the Sixth Letter is to shew that *one of their strongest principles of conduct is to defend, as a body, the opinions of their individual members.* "It requires" (say the Clergy) "but little light to see of what importance "this maxim is to a Society abounding in so many heterodox "opinions, which, notwithstanding all the censures and pro- "hibitions of spiritual and temporal authorities, it is resolved "never to retract. It maintains them pertinaciously, putting "every engine in motion to avoid their condemnation. The "whole force of the Church and the State must be united to "condemn these doctrines; they then elude the censure by "equivocal protestations; and if they are compelled to sup- "ply more precise ones, they soon afterwards violate them."

In spite of this exposure, the Jesuits remained unpunished, and continued to teach the same maxims: their power sustained no diminution, and they had sufficient influence to obtain an interdict against the Clergy of Paris from holding their Ecclesiastical Assemblies. They also employed various intrigues at Bourdeaux to procure the condemnation of the Provincial Letters, and the notes of WENDROCK, which were really written by NICOLE, who has given an interesting account of the attempt in several Editions of the Letters; from which it appears that they used promises and threatenings with the Judges for this purpose, and circulated Libels. These, how-

ever, had no other effect than to excite the curiosity of the Inhabitants to read the Provincial Letters, which of course produced a very opposite impression to that which they intended. The Jesuits, indeed, succeeded at length, in procuring an Act of Council for referring the consideration of the Provincial Letters to four Bishops and nine Doctors of Paris, who were entirely in their interest, and who found no difficulty in pronouncing a censure against that work; the Chancellor was only induced to sign this Act at the express command of the King.

Before the *Apology for the Casuists* had been condemned in France, the corrupt morality of the Jesuits had been opposed in the Low Countries by the Archbishop of Malines and the Bishop of Ghent*. The Jesuit L'AMY, adorned with various titles, had published, with the approbation of his Superiors, a course of Theology, "*upon the plan of the So-*"*ciety*," in which he taught this horrible maxim: that "Ec-"clesiastics and Religious persons, in prosecuting a just de-"fence, might defend that honour which results from virtue "and wisdom, by killing those who desire to deprive them of "it; nay, farther, they appear sometimes to be obliged to "defend themselves in this manner when their whole Order "would be dishonoured, if they were to lose their reputation: "whence it follows, that an Ecclesiastic, or a Religious per-"son, may be permitted to kill a Calumniator, who threatens "to publish any great crimes of himself or his Order, if "there be no other way of hindering it; as it seems there is "not, if he be about to accuse the Order, or a member of it, "publicly and before persons of consideration."

Such was the doctrine taught by L'AMY "*upon the plan* "*of the Society*†."

A new Edition of this work being about to appear at Ant-

* See the whole facts in the Dissertation upon the Bulls against BAYUS, printed in Holland in 1737, part i. chap. 2. sect. 10.

† PASCAL, in his Thirteenth Letter, in exposing this doctrine of L'AMY, states, that only two months before, DES BOIS, another Jesuit, *had* maintained it at Rouen, and been prosecuted for it.

werp in 1649, the Sovereign Council of Brabant sought and obtained from the Archbishop of Malines, and from the Faculty of Theology at Louvain, the condemnation of that frightful doctrine.

The Jesuits, instead of expiating their first offence by contrition and silence, only became bolder. In a few years appeared a work, purporting to be by AMADÉUS GUIMENÆUS, *published with the permission of the Superiors*, the real author of which was MATTHEW MOYA, a Spanish Jesuit, the Confessor of the Queen Mother of Spain: it was of this work that MARAIS, a Parisian Divine, in a Sermon preached before the University of Paris in October, 1664, observed, that "its object was not merely to revive all the errors and impieties of the *Apology of the Casuists*, but to surpass them in "so great a degree, that it may be considered the Common "Sewer of all the filth and impiety of which the human "mind is capable." The title of that work sets forth, that its object was to meet the complaints made by many persons respecting the moral opinions of the Jesuits. Some of the errors of this work appear in the censure pronounced upon it by the Faculty of Theology on 3d Feb. 1665; but they declare that *their respect for decency prevents them from noticing the abominations which it contains on the subject of Chastity.* The Jesuits found a defender, however, in THE POPE, who addressed a Brief to LOUIS XIV. dated 6th April, 1665, earnestly requesting him to exert his royal authority, with all speed, in revoking this censure, and complimenting him on his zeal against the heresy of the Jansenists*: so that, in the eyes of the Pope, the attack of the Jesuits upon all authority, their corruption of all morality, their open defence of the worst crimes; in fine, their overthrow of all Religion, was a less offence than the pretended heresy of the Jansenists! LOUIS XIV. referred the Brief to his advocates

* See this Brief in the *Recueil des Censures de la Faculté, presenté au Roi en* 1710, page 368.

for their opinion, who reported, that the work of AMADÉUS GUIMENÆUS abounded "in propositions fit only to pervert all "Christian morals; that the Faculty of Theology observing "Homicide, Theft, Simony, Usury, and *other crimes which* "*cannot be publicly named*, expressly sanctioned by these "modern Casuists, had considered it their duty to oppose "the spread of such destructive doctrines; that it was impos- "sible to believe that the Pope, the Protector of the Canons, "and of discipline, in the demand which he had made for "revoking the Censure, could intend to authorize relaxation "and licentiousness; that he could desire to approve works "of infamy, which were held in abhorrence by all well-dis- "posed persons, or that he could tolerate the inculcation of "maxims so favorable to vice, and so contrary to the rules of "Piety, and opposed both to the letter and the spirit of the "Gospel *."

The Jesuits, observing the little success of the Pope's Brief, induced him to publish an extraordinary Bull, condemning the Censure as *presumptuous*, *rash*, and *scandalous*, prohibiting it to be printed, read, or even cited with approbation. The Parliament interposed, and decided altogether against the Jesuits, and contrary to the wishes of the Pope †. We have still extant the Discourse pronounced by the Representatives of the Parliament on this occasion. That of M. HARLAY, who attended for his Father, represents the Book of AMADÉUS, as "containing *whatever the most depraved minds* "*could have discovered in a Century, and all which had* "*before escaped the wickedness and debauchery of men* ‡."

Rome, however, was obliged to make some concessions to the public indignation; and the SAME POPE, in 1665 and 1666, published two Decrees against the relaxed morality of the Jesuits. His Successor, INNOCENT XI. on 2d March, 1679, condemned sixty-five propositions of the Jesuits; and

* See this opinion in the work last cited, page 369.

† See the Decree of the Parliament in the *Recueil des Censures de la Faculté*, &c. p. 382 et seq.

‡ See the *Recueil des Censures*, &c. page 386.

POPE ALEXANDER VIII. on 24th August, 1690, issued a Decree, condemning the doctrine of Philosophical Sin, which had been maintained by these Fathers.

Notwithstanding these reiterated Censures, the Jesuits have incessantly repeated the maxims so justly complained of. The errors which they have since maintained, both in France, and every where else, and the reprobations which have followed, would fill volumes. On 16th July, 1716, the Faculty of Theology of Poictiers condemned the propositions of the Jesuit SALTON; on 6th April, 1718, the Faculty of Theology at Rheims denounced several propositions of the Jesuits to the Archbishop. On 31st December, 1720, the Faculty of Theology at Caen censured different errors taught by the Jesuits; which censure was confirmed by the Bishop of Bayeux. In 1722, the Bishop of Rhodez issued an Ordonnance against the Jesuit CABRESPINE; and in the same year, the Faculty of Theology at Nantes censured the doctrines inculcated by the Jesuit HARIVEL at Vannes, besides many more instances which could be added.

The doctrine of Probability—our ignorance of the law of nature—and the necessity of actual reflection upon the quality of an action, in order to its becoming sinful—are the foundation upon which the moral corruption of the Jesuits is built.

CASNEDI, as late as within these last sixty years, published, in Portugal, Five Folio Volumes of Theology; in which he has asserted that, "*at the day of Judgment*, GOD *will say to* "*many—Come ye blessed—you who have killed, blasphemed,* "*&c. since you thought that you were right in so doing.*" In disputes which the Jesuits afterwards had in Italy with CONCINA on these points, they renewed all their ancient errors: they reprinted an infamous work by BUSEMBAUM, with notes by LA CROIX. The work of the Jesuit PICHON, full of the most offensive principles, has been loudly boasted of by his Brethren. The Jesuit BERRUYER carried such excesses to their height in attacking the mysteries and morality of Christianity, without having been refuted by a single Jesuit; and

the Jesuits at large have obstinately persisted in defending the idolatry of China, and the superstitions of Malabar.

In a word; the Jesuits are no other than what they once were. They even made a boast in a Remonstrance, presented by them, in 1726, to the Bishop of Auxerre, that they were incapable of a departure from their principles. "Thanks" (say they) "to the divine bounty: the mind which animated "the first Jesuits belongs to us also, and, through the same "assistance, we hope never to lose it: nor is it a slight testi- "mony in our favor, that in these stormy times, no one of "us has varied, or gone back; our consistency will always "remain the same *."

CHAP. XXI.

DIFFERENT EVENTS RELATING TO THE JESUITS, AT THE END OF THE SEVENTEENTH AND BEGINNING OF THE EIGHTEENTH CENTURY.

VOLUMES must be multiplied if we were to follow the Jesuits into all their Establishments, and to report their intrigues in order to introduce themselves into kingdoms and cities best suited to their design of managing all things at their will; for the purpose of establishing, extending, or perpetuating, the universal Monarchy, which they have projected from their origin. The events of the first century of the Society required a fuller detail, since, being more remote, they were less known: those of the second century, being matters of greater notoriety,

* See the Remonstrance of the Jesuits, on occasion of the Censure of this Bishop, against the Jesuit LEMOINE, p. 61. It is impossible to pass over such a passage as the above, without observing upon the identity of argument, employed alike by the Jesuits, and by the Holy Apostolic Church of Rome one and indivisible, immutable and infallible!!!

"——Arcades ambo
"Et cantare pares, et respondere parati."

and more within the reach of the general readers of History, will require somewhat less of expansion. It will be the object, however, of the present and following Chapter to present such a summary of them as may suffice to shew that the more modern history of the Jesuits is of the same complexion as the preceding, and that the "*consistency*" for which credit is taken by the Jesuits in the close of the last Chapter, is only a consistency in evil.

In 1677, the Bishops of St. Pons and of Arras, impressed with a sense of the mischiefs produced by the Jesuitical morality in their Dioceses, agreed to write to POPE INNOCENT XI. to request his condemnation of it *. This letter was the joint production of ARNAULD and NICOLE, who confined themselves in it to the truths which the Casuists had corrupted, and the monstrous errors they had introduced to the injury and scandal of the Catholic Church. The Jesuits, by their influence with LOUIS XIV. induced that Monarch to prohibit the Bishops of the kingdom from making common cause with the two Bishops in question †. The storm was so great, that NICOLE was obliged to absent himself for some time, and ARNAULD expatriated himself for ever. The Jesuits never forgave the two Bishops for their part in the affair. They excited disturbances in the Diocese of St. Pons, and visited the Bishop with the hostility of the Courts of Rome and France throughout his life: the Bishop of Arras fared no better; but became the constant butt of the Jesuits. He was joined by other Bishops, in 1695, in opposing the relaxed morality taught by the Jesuit BELANGER in his Sermons, on the subject of the Communion; and in 1708, he published two censures against the Jesuits TABERNA and GOBAT, for teaching in their writings, opinions of the most alarming tendency, on Homicide, Abortion, Duelling, Unchastity, Rebellion, Calumny, False

* See the Letter, both in Latin and French, in the *Recueil des Nouvelles Lettres*, printed at Liege, in 1718, p. 208 et seq.

† See the work last cited, Vol. iii.; and also the *Life of Arnauld, by* GOUJET.

hood, Perjury, &c. He complains of the persecutions he was suffering from the Jesuits, and of scandalous libels which they were circulating in his Diocese; and he experienced the opposition of the Jesuits, for above forty-seven years.

The Establishment of the Jesuits at Tours, and the conduct observed by them, in order to form it, prove the uniformity of their system. A citizen of rank in that town, named FORTIA, had granted an annual income of three hundred Livres, for the foundation of a College, expressly requiring by his deed of gift of the 20th of November, 1581, that no Jesuit should ever be connected with the College, on pain of forfeiture of the endowment. Some years after this, the Jesuits found in LE MOINE, a Canon of St. Martin, a man more attached to their interests. He meditated a foundation for them, in 1625, which the Marshal DE SOUVRE', the Governor, and his Son, the King's Lieutenant, wishing to carry into execution, the Provincial of Jesuits SEGUERAND urged them to influence the City to give the College to the Jesuits. The City deliberated on this, on the 17th of April, of that year; but rejected the proposal, and besought the Archbishop not to grant his consent. The Jesuits, however, were not deterred by this; but obtained from LOUIS XIII. on the 30th of April, 1632, Letters Patent authorizing their establishment at Tours. The City deliberated again on the 7th of May following, and persisted in its opposition. The Jesuits, who are not deficient in foresight, were aware of the opposition which arose, and immediately procured a *Lettre de Cachet* setting forth that "His Majesty having permitted the establishment of the Je-"suits at Tours, and considering the profit and advantage "which would result from the edification which the people "might receive from their doctrine, piety, and good example, "he commands and enjoins the Mayor and Sheriffs to provide "for their peaceable enjoyment of the constant residence within "the city to which they lay claim, being characters who are "particularly acceptable to his said Majesty; his Majesty "pledging himself that they will take the greater care to give

"satisfaction, inasmuch as the good of the Church and the "glory of God are in question." THE PRINCE DE CONDÉ had orders to go to Tours, and see the *Lettre de Cachet* authoritatively executed. He presided at the Assembly of the City on the 12th of June following, and intimidated the inhabitants by announcing that the expense of any opposition should be defrayed by the objectors, and not by the City; by which means he carried his point. Two years afterwards these Fathers acquired the Hotel of SEMBLANCY, without the consent of the City, and contrary to their own promises. The City complained to the Council; and although it does not appear that they obtained any judgment in their favor, the Jesuits remained in possession of it, as well as of the grant made by FORTIA, in 1581, notwithstanding the express condition on which it was made. In the end, they united different Benefices to this College; such as the Priory of Goly, near Tours, the Priory of Beaulieu, in the Diocese of Angoulême, and the Abbey of St. Julien at Tours, by which they were enabled at first to open a school of Philosophy, and afterwards, one of Theology, for teaching their own doctrines.

In 1699, another citizen of Tours, named ROBILLARD, founded two Professorships of Theology, with the sanction of the Archbishop, which were always to be filled by the Fathers of the Oratory. The Jesuits having tried in vain to induce ROBILLARD to retract his endowment, applied to the Court to annul it. And on the 12th of February, 1700, the City was officially informed by *M. de Chateauneuf*, that it had been decided by the Council, that the School of Theology should belong to the Jesuits.

In a journey which LOUIS XIV. made to Nantes, in 1662, he granted the Jesuits permission to establish themselves in that City. The inhabitants assembled to regulate the conditions on which they should be admitted: among these, it was prescribed that they should only be established in the Fauxbourgs, and at their own expense; that they should not ask or obtain from the King any letters, according grants of money

receivable either from the City, the Fauxbourgs, or the river; that they should not build nor establish any College, nor profess Humanity, Philosophy, or Theology, nor teach letters to youth, either in private or in public, nor have any boarders, that they should renounce any gift from the Canons of the Cathedral or any other public person, on any pretence; that they should submit to the Statutes of the City and County, and, in case of reference to the laws, should apply only to the local jurisdictions, with appeal to the Parliament of Brittany. As they only desired to set foot in a place, in order to become in time the masters of it, they accepted these conditions, which were ratified by their General.

In 1667, ashamed of being restricted to the Fauxbourgs, they solicited and obtained Letters Patent for their establishment in the City, contrary to their promise: when it became a question to execute them, the City added new conditions to the former, which were renewed and confirmed. Among others, they agreed to make no purchase in the City, either directly or indirectly, nor to alienate the land which was granted to them, and which was exactly measured, and to contribute, with the other inhabitants, to the charges of the City. They promised again whatever was required of them, and the General ratified the promise: under pretence of confirming what had passed, they obtained, immediately after, new Letters Patent, by which the King gave them a revenue of two thousand Livres, for teaching Hydrography; which they did, although they had promised the City, not to teach in public or private. They then represented, that as this payment was derived from an uncertain source, they could not continue to teach; upon which the King, on their entreaties, granted a thousand Livres a year, charged upon the States of Brittany. Interruption, however, having arisen in this payment, they discontinued their lessons, and again applied to the Court, which called for the opinion of the City and its Merchants (before determining any thing), as to the utility of the School of Hydrography at Nantes. The whole body of Merchants

replied, that the Jesuits' School of Hydrography and Mathematics was OF NO USE. In fourteen years, the Jesuits obtained an Act of the Council, granting them a thousand Livres per annum, chargeable on the revenues of the City of Nantes; although they had pledged themselves, on two several occasions, never to solicit or receive any thing from the funds of the City. They were equally faithful to their promise as to buildings; not being content with raising vast edifices on their own property for the retreat of men,—but forming a large establishment, in addition, for the reception of women, without, as it appears, obtaining any Letters Patent for such act. With the same fidelity to their engagements, they used all their efforts to remove to the Council, a process of the Jesuit DEDESSUS-LE-PONT their Superior at Nantes; notwithstanding their pledge to leave such causes to the provincial jurisdiction. The efforts of the Jesuits to establish themselves in Brest, were equally unjustifiable. A separate Memoir was published upon this subject, and an account of it may be found in *Les Jesuites Marchands* (page 86 et seq.): a few words upon it shall suffice.

In 1686, these Fathers succeeded in driving out the Ecclesiastics, who superintended the Seminary of the Almoners of the Marine, and seized it for themselves. This Seminary was some leagues from Brest, and finding it too distant from the City, to answer their purpose, they procured from the States of Brittany, as a gift, above one hundred and twenty thousand Livres, for the purpose of erecting a Church, and two Establishments: they laid violent hands on a Parish Church, which the inhabitants had just built, and exercised, on that occasion, the greatest cruelty against the Rector, and all who opposed them. The Parliament of Brittany was precluded from taking cognizance of this affair, and therefore unable to repress such excesses. The Jesuits occupied this Church for fifty years, by their intrigues at Court, and by concessions of the King and his Ministers fraudulently obtained; and it was not until 1740, that the Parishioners were enabled to recover

possession of their Church, on paying 50,000 Livres to the Jesuits, to build themselves another.

The Jesuits had a number of Establishments in Brittany, which were mostly formed in the same manner as those of Nantes and Brest. Some proceedings before the Parliament of Brittany, in 1717, may serve to shew the nature of the Doctrines they taught in them. ANDRI, the Professor of Theology, in the College of Jesuits at Rennes, had maintained in his Lectures, that the power of Kings does not proceed directly from GOD; that Ecclesiastics are not subjected of right to the laws of secular Princes; are obliged no further than as they are compelled by force; and that the Religious are not bound by the Statutes of the Bishops. The Attorney General denounced these propositions to the Parliament of Brittany, on the 1st December, 1717, observing, that "the pernicious "doctrine which attacks the authority of Kings, has been as-"serted by the Jesuits from the beginning; that nothing can "induce them to alter their opinions; that the fatal end of "some of them has not imposed silence on the rest; that they "wish to free themselves from all controul, and to constitute "themselves a free and independant body, in the midst of the "State; that the shameful doctrine of PHILOSOPHICAL SIN "had been lately taught by these Fathers, in the College of "the City; and that they had always profited by the mis-"placed tenderness which had been shewn them *."

In the denunciation made by the Attorney General of the Parliament of Brittany, he notices the conduct of the Parliament of Paris, in 1713, respecting the HISTORY OF THE JESUITS, by their Father JOUVENCI. Their proceedings on this subject were a matter of public notoriety. M. PETITPIED published at the time, an interesting account of this affair †, in which are developed the intrigues of the Jesuits, to prevent the Parliament from discharging, on that occasion, its duty to

* See the Propositions of ANDRI—the *Arrêts*—and the *Procès-verbaux*, printed at Rennes.

† It was printed in Holland in 1713.

the King and the Public: a short statement of the affair must suffice in this place.

The Jesuit JOUVENCI, relating in his HISTORY the expulsion of the Jesuits from France, in 1594, had, among other reprehensible things, described the Parliament as a host of furies, who had acted from passion, and with the greatest injustice; and he represented the Jesuit GUIGNARD, who was sentenced to be hung, *as a Martyr, whose piety God had honoured by miracles.* The oath of allegiance required from all bodies, but which the Jesuits had refused to take, was called by him an instrument invented for the destruction of the Society. This book made much noise: the King's Advocates were on the point of denouncing it to the Parliament, when the Jesuits presented a Petition praying to be heard: they were ordered to attend the Parliament on the following day for that purpose; but as they wanted time to canvass the members, to intrigue with the Court, and to interpose authority, in order to overturn the measures which were in agitation, they obtained a month's delay, which interval was employed by the Jesuit LE TELLIER (the Confessor of LOUIS XIV.) in influencing the King's mind in favor of his Brethren. The King declared to the First President, the Attorney General, and the Advocate General, that it was his absolute pleasure that a Society which he protected should be spared. The first design of the Attorney General was, that the book should be burnt, the Author arrested, and the Jesuits obliged to make all their Novices sign a particular declaration; but the King himself examined and altered these proposals, as also the discourse of the Advocate General. He himself dictated the Judgment, and ordered that all which might pass, should be in a small audience at an early hour of the morning, and with closed doors: all which accordingly took place. The Advocate General did not conceal the desires of the King in his address; and although he admitted that the work might require the utmost severity, he should yet, he said, be satisfied with simply demanding its suppression. The Abbé PUCELLE, who was a

witness of the proceedings, observes, "there is no difficulty in "finding errors deserving of condemnation in JOUVENCI's book, "for they abound; but the difficulty is, to inflict the proper pu- "nishment on its Author: we are stopped by the orders of the "King, and are compelled to stifle in our breasts the honest "grief we endure, in preferring a mistaken clemency before the "claims of justice. There was never, perhaps, an occasion in "which severity would have been more advantageous, than on "the present, since the doctrine taught in this book may be "regarded AS THE ORIGINAL SIN OF THE SOCIETY." After the decision, the Jesuits, who were in waiting, thanked the Judges; when the ABBÉ PUCELLE, who was one, replied, "Go imme- "diately to Versailles, my Father; it is there that you should "return thanks; you are under no obligation to me, and I "should greatly lament if you were, on such a subject." The King desired to see the Decree again, before it was printed, and directed that it should not be cried about the streets. Three years after this event, the Jesuits taught their doctrine against regal authority at Rennes. The conduct of the Jesuits on this occasion was similar to their behaviour before the Parliament of Thoulouse, in 1757, on the subject of the work of the Jesuit BUSEMBAUM *; and the same insincerity attached to their affair with the Bishops, on occasion of the more recent offences of their Brethren PICHON and BERRUYER.

A new proof of duplicity occurs, in the conduct of the Jesuit DEDESSUS-LE-PONT. In order to prevent the proceedings, which they feared on the part of the Parliament of Brittany against the work of BUSEMBAUM, the Jesuits themselves presented a Declaration to the Parliament, on 12th January, 1758, and requested a Decree against the work: nothing can be stronger than their Declaration against the detestable maxims of this book, which they professed to condemn most heartily. The Jesuit DEDESSUS-LE-PONT was one of these, as the Superior of the Jesuits, at Nantes; and yet in

* See *Les Nouvelles Ecclesiastiques* of 9th and 16th of October, and 6th November, 1757, and the facts there detailed.

a short time afterwards, he was publicly accused and convicted of "having, in opposition to his express Declaration before the "Parliament, produced and read a copy of the work of BUSEMBAUM before several persons; observing at the same time, that "it was very strange the Parliament had waited so long to condemn a book, of which an impression had existed nearly two "Centuries, with the King's approbation: that it was a good "book, and that he used it himself; besides which, there was "little doubt of his having himself sought, on various occasions, to spread the poison of doctrines opposed both to "divine and human laws, and tending to the inculcation of "treason, and the subversion of Government." Such are the terms of the Sentence, which was pronounced against him, on the 1st August, 1759, and printed: in spite of all the efforts of the Jesuits, and of the Bishop of Nantes to save him, he was adjudged to perpetual banishment *.

During these proceedings at Nantes, another Jesuit, named MAMACHI, dictated to his Scholars, in the College of Rouen, the following subject for verses: "Fortunate crimes make "Heroes: when crime succeeds, it ceases to be crime. A character whom the nation would call a highwayman, would be "esteemed an ALEXANDER, if fortune had favored him: fortune decides at her will upon innocence and crime †."

It is easy to see to what such maxims lead, and how dangerous they must be to youth, who are "too strongly susceptible of first impressions:" this remark was made by the Attorney General of the Parliament of Normandy, who adds, that, "in these propositions, crime was eulogized in terms sufficiently "clear and explicit; that other reflections present themselves "on reading this passage, calculated to make us feel all the "danger of such sentiments; but that the respect due to what-

* See a work, entitled, *Sincerité des Jesuites dans leur Desaveu sur* BUSEMBAUM; and also *Les Nouvelles Ecclesiastiques* of 17th April, 28th August, and 8th December, 1759.

† See the original Latin in the *Arrêt du Parlement de Rouen*, issued on this occasion.

" ever was held most sacred in Society, as well as prudence it-
" self, impose silence:" from which it is evident, that this Magistrate had not only in view the assassination of the King of Portugal, but the sad event of an attempted assassination nearer home, to which the Advocate General of the Parliament of Thoulouse alluded, in his Remonstrance of the 9th September, 1757, against BUSEMBAUM's Book, in which he observed, " What a year is this to have reproduced a work,
" which contains a doctrine so detestable in itself, and so fatal
" in its consequences! We dare, Gentlemen, to affirm that the
" reprinting of this Book, connected with the execrable attempt
" under which we yet groan, is a crime of High Treason."

Proceedings were then instituted, by the Parliament of Rouen, against this Jesuit; and on the 2d April, 1759, a Decree was made (which was afterwards printed), depriving him of his Professorship, and every other function connected with the instruction of youth, in any College or Seminary of the Kingdom: the doctrine taught by him, was branded as " per-
" nicious and seditious, and calculated to instigate to the worst
" attempts."

The express conditions of the reception of the Jesuits in France, were, that they should never prejudice the rights of Bishops or Universities. Among other evidences of their violation of their engagements, the Bishop of Montpellier (COLBERT) addressed a Letter to POPE BENEDICT XIII. dated 1st February, 1725, which was afterwards published *; and which contains a full detail of their attacks upon his rights and privileges, as the Bishop of that diocese, and of their continued invasion of the usages and immunities of the University there, until they finally succeeded in establishing themselves upon its ruin.

With regard to the city of Laon; although, for the space of ninety years, the Jesuits were kept out of that City, by successive Decrees of Parliament, they obtained a footing at

* It is printed both in Latin and French, in *Ouvrages de* COLBERT *Evêque de Montpellier*, Vol. i. p. 601.

last, and were able to brave the whole City, the Chapter of Laon, and the University of Paris. The Bishop, however, in this instance, declared in their favor; and the Intendant of the Province being also in their interests, they seized upon the College by virtue of *Lettres de Cachet*, prevailed over the Canons, and overwhelmed such of the Inhabitants as opposed them *.

The Jesuits committed great cruelties at Muneau, in the Sovereignty of Bouillon, which are established by the Decree of the Judicature of that Principality, dated 6th September, 1734. Their object was to usurp the Sovereignty of Muneau, and they put two innocent persons to death, by the hands of the Executioner, for the mere purpose of shewing that they had the power of doing so: the many acts of violence and injustice, which they committed on that occasion, and their intrigues to avoid the punishment due to their crimes, both political and private, are exposed in a work, entitled, *Recueil des Procès contre les Jesuites*, Article *Muneau*, and in *Les Jesuites Marchands*, page 50 et seq.

The case of the Jesuit GIRARD supplies an instance in their more modern History, of the determination of the Society to protect the greatest delinquents belonging to their own body; without which, his vices might have passed as the vices of an individual, and not have attracted the attention of the public, to the extent which they did. This case, in its origin, was the seduction of a Female, by that Father, attended with subsequent circumstances of peculiar aggravation: for this injury, her family sought and obtained public justice; upon which the Jesuits, as a Society, pursued the family with the greatest cruelty, and persecuted the Judges who had decided against them, both in their persons, and their descendants: they had also the indiscretion to revive this affair, by publishing a work upon it, at a time when it would otherwise have sunk into oblivion, and which work was condemned as a Libel, by the Par-

* See the detail in *Remontrances des Bourgeois et Habitans de Laon addressées au Roi et au Conseil le 24 Mai, 1736.*

liament of Paris *: in this book they sought to exculpate the criminal, and to represent him as *a persecuted Saint:* they inflicted considerable injury on the Members of the Parliament of Provence, who had condemned him: they published his eulogy after his death, and asserted in one of their publications, that "God appeared disposed to put public honour on "his Servant."

Under Louis XIV. while the Jesuits La Chaise and Le Tellier governed that Monarch in succession, the Society found the means of attaching to their Houses, a great number of the richest Benefices †. In the beginning of the Regency, some of these encroachments were attacked with success, and it was expected that many others would have been disputed; but the Jesuits soon checked applications for redress, by procuring, in 1738, a general reference to the Grand Council, of all affairs in which they had any interest. In this way it was almost impossible for those who had complaints to prefer, to come to Paris, from the extremities of the Kingdom, in order to attack a powerful and wealthy body, with the prospect of losing their cause. Still, as some persons might have brought before the Council representations of the great wealth, the intrigues, and injustice of the Jesuits, which would have been injurious to them, they provided against this inconvenience, by creating a separate department in the Council, destined for all matters relating to the union of Benefices to their Houses and Colleges; and they took all the care in their power to appoint Magistrates to it, who were in their interest. In this way, also, they avoided the pleadings which molested them.

In spite, however, of these contrivances, the jurisdiction in question, on 29th of March, 1760, deprived them of the Priory of Davron, in the Diocese of Chartres, worth at least 6000 Livres per annum; which they had united for above

* Its title was, *La Réalité du Projet de Bourgfontaine demontrée par l'Exécution.*

† See among other proofs, *L'Union desunie, ou les Jesuites depouillés de la Prévôté de Pignans, qu'ils avoient usurpée,* page 41.

sixty years to their College in Paris, under pretence of employing its revenues for their Missions in the Levant. The Jesuit DE LA TOUR, celebrated for his Letter to VOLTAIRE, *in which he impiously exalts the piety of that avowed Enemy of Religion*, enjoyed it as his country-house. The Jesuits used every exertion in their power, to retain this Priory; and it is said that the Judges, embarrassed by the powerful protection which the Jesuits had obtained, apprized the King of the nature of the fraud, who ordered them to do justice. However this may be, justice was done, and the Benefice was adjudged to the Congregation of St. Maur, a powerful Religious body, which obtained redress when an Individual would have sought it in vain.

CHAP. XXII.

OTHER EVENTS RELATING TO THE JESUITS, IN THE FRENCH AND AUSTRIAN NETHERLANDS; AT LIEGE; IN SARDINIA; IN THEIR MISSIONS IN GREECE, AT CONSTANTINOPLE, IN ITALY, AT VIENNA, IN SPAIN, POLAND, &c.

THE Jesuits had no sooner gained a footing in the Low Countries, than they took measures to become Masters of Louvain, and of Douay, which had given them an unfavorable reception, at the end of the Sixteenth Century, in pronouncing its censures against the Jesuits LESSIUS and HAMELIUS. The conduct of the Jesuits, with reference to the Abbey of Anchin, has been seen, and in what manner they established themselves in Douay. They had not, however, entirely subjected it to their will, when LOUIS XIV. became master of the City, in 1667.

M. GILBERT, the Chancellor of the University of Douay, and otherwise distinguished, having taught in opposition to the Theology of the Jesuits; they extracted different propo-

sitions from his work, and induced LOUIS XIV. to refer them to five Parisian Doctors, who were devoted to the Jesuits, for their report, which they furnished on the 28th January, 1687, representing that the propositions savoured of JANSENISM *; in consequence of which, he was driven from Douay, dispossessed of his functions, and exiled to St. Quentin, by a *Lettre de Cachet*. The Jesuits, having thus got rid of him, conspired to remove others, who were equally obnoxious to them, and for this purpose had recourse to a fraud, which was plainly traced to them. It first arose out of a difference, between M. DE LIGNY the principal Professor of Philosophy at Douay, with the Jesuit BECKMAN, in 1690, and is generally known by the name of *La Fourberie de Douay, ou le faux* ARNAULD: the particulars of which, as well as the disturbances to which it gave rise, are too long for insertion; but are detailed at length, in a work published by M. DE LIGNY on the subject, in the *Letters of* ARNAULD respecting it, and in a volume, entitled, *Recapitulation des Faits de la Fourberie de Douay*, and other writings. This conspiracy, which was at once disgraceful in itself, and disastrous in its consequences, is evidently shewn from the above documents to have been concerted by the Jesuits DESRUELLES the Provincial of Flanders, VAUDRIPONT Professor at Douay, and by BECKMAN and ROYER; and further, that LE TELLIER was the Agent of the scheme in Paris, and LA CHAISE, the King's Confessor, the prime mover of it.

While these events were going on, M. GILBERT, who had been banished to St. Quentin, received orders to go to St. Flour, in the extremity of Auvergne; a new order transferred him to Thiers, on his recovery from a severe illness, from whence he was again sent to St. Flour, on foot, in an inclement season; he was then imprisoned in the Castle at Lyons, where he died in 1711. The other Divines of Douay fared no better: LALEU, a Doctor and Professor, was sent to Mans; RIVETTE, a Professor, to Constance; MALPAIX, a Canon, to

* See *the Censure* in the writings of the Jesuits.

Saintes; and DE LIGNY, to Tours. LALEU could not reach Mans, but died some leagues from Paris. They sent the Jesuit TOURNELY to Douay, to teach their false Theology from the Divinity Chair, and replaced those whom they had removed, by creatures of their own *.

During these proceedings, the Jesuits formed the design of appropriating to themselves the Seminary at Liege; for which end, they judged it necessary to begin, by opposing the establishment of the Fathers of the Oratory in that City. A Canon of Liege was desirous of founding a House of Retreat, and of giving its government to those Fathers. He made this proposal to the Chapter, on 1st February, 1692; who at first received it with readiness, but afterwards objected, assigning as a reason, that the Fathers of the Oratory had been condemned by the Magistracy of Mans, for erroneous doctrine †. The fact was, that this Magistracy, consisting of eight or ten persons, acting under the direction of the Jesuits, had pronounced publicly against them, although the Archbishop of Cambray (in whose Diocese Mans is situated), after judicial process, certified that they were very useful in his Diocese, and held no improper doctrines.

The establishment of the Fathers of the Oratory at Liege having been thus prevented, the Jesuits resorted to every stratagem to drive those persons from the Seminary there who governed it; and notwithstanding the exertions of the University of Louvain, to prevent it, they became themselves its directors, and taught the same erroneous doctrines as they maintained in the English College, which they had long possessed in that City ‡.

The intrigues of the Jesuits to injure the University of

* See further on this subject in *Recueil sur l'Affaire du faux Arnauld.*

† See the defence of these Fathers; their Remonstrance to the Chapter of Liege; their answer to a Libel of LOUIS BENOIT, &c.

‡ See a Latin work entitled, *A Supplication of the College of Louvain to* POPE INNOCENT XII. *applying for its Seminary, and denouncing the Doctrines of the Jesuits.*

Louvain, will appear more fully, from an answer given by Opstraet to a Memorial presented by the Jesuit Palazol (in the name of the Society) to Charles II. King of Spain, as also from *the Historical Memoirs of the Low Countries.*

The Jesuits continued to teach in the dominions of the King of Sardinia, after the express prohibition of the King Victor Amadeus; but his Son and Successor, Charles Emanuel, finding that although the States of Piedmont had obeyed the law, yet that the teaching still continued at Chamberry, the Capital of Savoy; perfected in 1731 what his Father had begun, and positively interdicted them from teaching any more. He went for this purpose in person to Chamberry, and seized, at the same time, upon a large treasure which the Jesuits had concealed in a cave *.

The Missions of the Jesuits furnish abundant proof of the corrupt and worldly spirit by which they have been actuated at all periods, and prove that, in traversing the Seas, they have been occupied in amassing wealth and acquiring power, rather than in obtaining sincere worshippers of God. The author of the work, entitled, *Jesuites Marchands*, establishes this fact beyond all doubt or contradiction, on the authorities of *the writings of the Foreign Missionaries*, Villiers's *Account of the Affairs of China;* especially the documents transmitted by M. de Montigny, contained in that Account; *the Memoirs of* Norbert, the *Letters of* M. Favre, &c. From these and a variety of other sources (many of which are quoted in this History) it will be seen, that in Japan they only excited disturbances, meddled with affairs of State, brought down persecution upon all the Christians there, and at length irreparably ruined the cause of Christianity itself, in that vast empire; that in China, notwithstanding the Decrees of the Court of Rome, they allied Christianity with the Idolatrous worship of Confucius; that on the Coasts of Malabar they

* See the statement of this affair, in an account of it which appeared at the time, entitled, *Relation des Evènemens, &c.*

authorized, and observed, the most superstitious and indecent practices; that they pertinaciously resisted the numerous decisions of the Popes against Idolatry; that in all their Missions, in order that they might have neither witnesses nor judges of their disorders, they waged open war with other Missionaries, with Vicars Apostolic, with Bishops, and Papal Legates; that, when they considered their interest to require it, they put in practice the horrid maxims taught by their own Casuists, that it is lawful to kill those who do any injury to a Religious Order; and finally, that whenever it became necessary to rid themselves of those who incommoded them, they exercised cruelties altogether unheard of, and unknown, among ordinary persecutors. There are two facts not noticed in the works referred to, which may be mentioned here :

POPE CLEMENT XI. having, on the 1st October, 1710, issued a Decree, confirming a Bull of 1704, on the Idolatrous ceremonies of China, and a Mandate of the CARDINAL OF TOURNON for the execution of that Bull, the proper Officer intimated this new Decree to the Generals of those Orders whose Members were engaged in the Missions. TAMBURINI, the General of the Jesuits, replied, that he should do his utmost to get the orders of the Pope executed with the greatest exactness *. In the following year the Representatives of the Provinces of the Society resolved on a Declaration to the Pope, which was duly signed and presented by the General himself, avowing their entire submission, in the most formal terms, to the Pope respecting the Chinese Idolatry; at the same time, however, the General TAMBURINI wrote to GRIMALDE, the Visitor of the Jesuits in China, entreating him to take fresh courage, and to renew his ardour, in his old age, in defence of the Chinese Rites, and assuring him, that the new Decree of the Pope favored those Rites. NORBERT, in his *Lettres Apologétiques* (Vol. ii. p. 355), gives this Letter, au-

* See *the Decree, the Letter of the Officer,* and *the Answer of the Generals* of the Orders, in the *Memoirs of the Foreign Missions.*

thenticated at Rome, by NICOLAI the Archbishop of Myra, who compared it with the original *.

This behaviour of TAMBURINI reminds us of what appears in the Constitutions of the Society itself, where it is declared, that "the General may, by Letters Patent, give to particular "Superiors the most ample powers, in order that the inferior "members may respect him more, and be more humble and "submissive; *and at the same time he may limit those "powers by secret Letters, as he may judge proper* †."

What shall we think of a Society, where, even according to its own Constitutions, the General may falsify, by Counter-Letters, what appears ostensibly in others?

The other fact which may be noticed, is, that two Jesuits, LAINEZ and BOUCHET, had been deputed to Rome, by their Brethren, for the purpose of pleading for the continuance of the Idolatrous Rites of Malabar, which had been condemned. Having returned from their Mission, LAINEZ, in character of Bishop of Meliapore, declared in public, that the Pope had just pronounced that the Missionaries might in future practise the Idolatrous Ceremonies; than which nothing could be more false. BOUCHET, at the time of celebrating the Sacrament, solemnly assured a numerous assemblage of the people, that he had obtained from the mouth of the Pope himself, an express permission of these Ceremonies, since by such means the Heathens would be more easily converted to the faith; and LAINEZ published this pretended concession both *vivâ voce*, and in his Pastoral Letters ‡.

* See the Declaration of the Jesuits to POPE CLEMENT XI. printed by themselves, and afterwards reprinted in 1712.

† "Quamvis Præpositus Generalis in patentibus literis ad Præpositos particulares missis amplissimam eis facultatem impertiat, quò magis subditi eosdem venerentur, et humiliores ac submissiores se exhibeant; NIHILOMINUS, TAMEN, PER SECRETAS LITERAS HÆC POTESTAS CONTRAHI, PROUT CONVENIRE VIDEBITUR, ET LIMITARI POTERIT." Declar. nostr. Constitut. parte ii. cap. i. sect. 2.

‡ See *Mémoires historiques du* PERE NORBERT, part 1st, book v.

The celebrated SERRY had advanced, in his Examination of the Judgment given by the Pope on the Chinese Idolatry, that the Jesuits of the Island of Chio, in the Archipelago, permitted their Converts the exterior observance of Mahometanism, provided they maintained faith in Jesus Christ in their own hearts; that those Fathers administered the Sacraments there, in secret, to several females who lived in that criminal dissimulation, and that this impious abuse was discovered in 1694. The Jesuits having denied this charge, the Archbishop of Corinth, who was on the spot when the discovery was made, confirmed it by his Declaration of 4th June, 1710, in addition to other testimonies which appeared *.

In the beginning of the 18th Century, the Capuchins of the Province of Paris, who were Missionaries to Greece, had a serious dispute with the Jesuits who had seized by fraud upon the Chaplaincy of the Vice Consulate of Chio; and both sides published statements upon it. The third which appeared on the part of the Capuchins, shewed that all good faith had been broken by the Jesuits, that they had violated truth, usurped the rights of others, and refused justice. It was in the reign of the Jesuit LE TELLIER, that justice was thus refused †. The Jesuits had already had disputes in that Island, in 1624, and with the Religious orders in Aleppo in 1625 and 1626, as well as with the Capuchins in Syria ‡. In 1760, the Jesuits excited the greatest disturbances at Naxia, in the Archipelago; and at Constantinople, in the same period, their crimes, authenticated even in the Courts of the Infidels, rendered them universally odious, and excited a persecution against all the Christians and their Churches §.

* See the Bishop's Declaration at length, in LE MAHOMETISME *toléré par les Jesuites dans l'Isle de Chio*, which was published in 1711.

† Besides the above three statements, there is also an Abridgment of the whole controversy extant.

‡ This appears from the MSS. in the public Library at Paris.

§ See a communication from Constantinople, which establishes this, in the fourteenth *Suite des Nouvelles intéressantes*.

The conduct of the Jesuits in Portugal has been exposed, and their criminality established, by a variety of the most authentic documents, and by the Proclamations and Decrees of the King of Portugal himself. Their usurpation of the Sovereignty of Paraguay is a fact of universal notoriety: they laid the foundation of the powerful Monarchy which they meditated there, so early as the commencement of the Seventeenth Century: in the middle of the Eighteenth, they levied troops and created armies, which held out against the crowns of Spain and Portugal. In order to maintain their usurpation, so soon as they saw that measures were taken against them, they at first excited insurrection in the interior of Portugal (at Oporto and elsewhere), for the purpose of intimidating the Ministry, and they afterwards fomented and conducted an execrable attempt upon the person of the reigning Monarch, which has been detailed in the preceding Reply. (See p. 345.) Their General himself, in a Memorial which he presented to the Pope, threatened that these disturbances would take place. There was no part of the world in which the King of Portugal had possessions, where the crimes of the Jesuits were not apparent: he accordingly closed their Schools, and banished them from all his dominions, by his Decrees. Nor did that Monarch stand alone on that occasion; for other powers were so satisfied, that the Jesuits had brought such a reverse upon themselves, by their own conduct, that at Genoa and Leghorn, the Jesuits who had sailed from Portugal and were then at Sea, were forbidden to land: while the Republic of Venice, and the Kingdom of Naples, also refused them an asylum.

The reigning Empress of Austria, at the same period, deprived the Jesuits of the despotic empire which they exercised over the University of Vienna. "She caused it to be notified to their Provincial, that she had judged it fit to confide to other Religious persons, the Chairs of Theology which the Jesuits filled in that University; and that she had consigned to the Archbishop the disposition of its funds, as well as the choice of Professors, which had hitherto

" been left to the Jesuits; that she had appointed two persons " whom she names, to revise the Lectures which might be " given in Theology and Philosophy; that she had also ap- " pointed a Director of the Schools of Grammar, Humanity, " and Rhetoric, in order to prescribe the mode of instruc- " tion *."

It further appears from a Memorial transmitted by Migazzi, Archbishop of Vienna, to the Pope, that Letters, in general, flourished no better in that University under the Jesuits than Theology; they were miserably neglected while under their controul: and the same Empress, feeling the absolute necessity of doing something to prevent the total ruin of Literature and the Sciences, directed an inquiry into the state of that University upon those points, and ordered that measures should be taken for reviving and cultivating Letters, which had felt, in common with Theology, the paralyzing influence of the Jesuits.

In this Memorial, the Archbishop shews that the Schools of Humanity confided to the Jesuits had fallen into decay; that two places of Moderators or Supervisors of Studies, upon which the Jesuits had seized, had been taken away from them, even with the consent of their own Provincial, on account of the incompetency of those who filled them; that in the Schools there were many things which he could not approve; that discipline was scarcely any longer known in them; that the study of Divinity was sensibly neglected, as was the practice of all Ecclesiastical duties; that there was no vigilance exercised over morals, over exterior decency, or even the condition of the person. He says, that he allowed the Jesuits a year to amend what was defective, but that his admonitions were slighted; that they made him fair promises, but kept none; and that, so far from having attended to him, he had learnt that they had secretly used every effort to retain, in spite of him, the Government over Candidates for Divinity; upon which

* See *Quinzième Suite des Nouvelles intéressantes.*

he was compelled to transfer those Students to the care of persons properly qualified, at which the Jesuits became irritated, and his firmness in consequence excited their hatred *.

They set in motion the Pope's Nuncio at Vienna (CRIVELLI), who exhorted the Archbishop to be more tender towards the Jesuits, especially at a time when they were *persecuted* in different parts. It is to the importunate solicitations of the Nuncio, that we are indebted for this Memorial †.

Until the above-mentioned change took place in the University of Vienna, no person was admitted without the permission of the Jesuits: they governed the Clergy, whom they had first trained in their own pernicious doctrines; they preached and confessed there, without license from the Archbishop: at length, however, the eyes of the public were opened; and it was seen that the Jesuits were only instrumental in perpetuating the ignorance which the King of Portugal, in his Proclamations, charged them with continuing in his dominions for the space of two centuries.

The King of Spain, at the same period, refused the Jesuits permission to found a College at Maracaibo in Mexico, notwithstanding their assurance that it should cost the King nothing, inasmuch as two of their Fathers had collected a sum of six hundred thousand Livres in the space of some preceding years. The Attorney General of the Council objected to the Establishment, upon this very ground; namely, that if two Jesuits had been enabled in a few years to obtain so large a sum from that Province, it was clear that a greater number of such skilful characters being once established there, all the wealth of those countries would soon fall into their hands. The King approved this reason, and refused the Petition.

The disputes of the Jesuits with the University of Cracow, in Poland, at different times, have been noticed already. Their first object was to take part in the instruction of Youth, and

* See this Memorial at length in the Sixteenth *Suite des Nouvelles intéressantes*.

† See the Document last cited, *Article* VIENNA.

afterwards to become Masters of the University. Their attempts, however, were vigorously resisted by the University, whose privileges were maintained by the States, the King of Poland, and the Pope.

These Fathers, notwithstanding, fertile in the resources of fraud, returned to the charge at another point.

They had a College at Leopold, which they wished to erect into a University, where Degrees might be conferred. In 1661, they succeeded in obtaining from King CASIMIR, by artifice, an authority for this purpose; but it was necessary, according to the laws of that country, that such privilege should be confirmed by a General Diet, a meeting of which they therefore procured by great exertion. This did not, however, turn to their advantage. The Diets of Warsaw, Cracow, and Lithuania, protested against the measure, affirming, that "although the Jesuits of the College of Leopold "were well aware, that in former years the Republic had done "all in its power to protect the University of Cracow; although "it had prescribed limits to the right of teaching, conceded to "the Jesuits in their Colleges; and had forbidden the esta-"blishment of new Colleges, or the continuance of the old, "except upon certain conditions; yet that the Jesuits had "resolved to erect their College of Leopold into a University: "that they were then soliciting signatures and recommenda-"tions, in order to request of the See of Rome, not only that "it would confirm this pretended University, but even grant it "such privileges as other Universities did not possess*. These "protests" (they add) "had their effect, and the Pope refused "to confirm the license, which had been fraudulently obtained "from King CASIMIR." He rejected it in fact as illegal, and it was afterwards annulled by their King AUGUSTUS II.† The Jesuits, however, were not to be thus deterred: they pre-

* See the Protestation of the Palatinates of Volhinia, and Czernikou, in 1759, where these facts are expressly recorded.

† This appears from a Letter of his Successor AUGUSTUS III. of Poland, dated 8th of August, 1759.

served the diploma of CASIMIR among their records, resolving to avail themselves of it on a more favourable opportunity; they reproduced it some years after, and had the effrontery to deceive the then reigning Monarch, and obtained from him letters of recommendation to the Pope*. BENEDICT XIV. knew the Jesuits too well to grant what they demanded: but they succeeded in imposing upon CLEMENT XIII. and obtained from him a Bull by virtue of which they published, in June, 1759, the License of King CASIMIR; the Letter of Pope ALEXANDER III. renewing it, and a Bull of CLEMENT III. confirming it; and they announced, in consequence, the opening of their pretended University. This measure surprised every one, and excited general indignation. The complaints which arose reached the throne, and the King directed a fuller examination of the affair; and on the 8th of August, 1759, the Jesuits were cited to the Court of Session at Warsaw, "to hear judgment (on the prosecution of the King's "Attorney General, and the Rector of the University of "Cracow), declaring the license granted by King CASIMIR, in "1661, null and void, as having been obtained surreptitiously, "and having remained without being acted upon for ninety-"eight years, when the recommendation obtained from the "reigning King, would also be quashed and revoked."

In the mean time the King prohibited them from erecting a University in their College of Leopold. The above important document appears at length in the *Quinzième Suite des Nouvelles intéressantes sur les Affaires de Portugal*, in which are given the Protests of the Chapter of the Church of Leopold, of the Palatinates of Volhinia and Czernikou, and of the Diet held at Prossowitz, against the claims of the Jesuits; from all which it appears that the rights of the Archbishop, of the Chapter, and of the Universities of Cracow and Zamoski, had been invaded by the Jesuits, notwithstanding the guarantee

* This appears from the Letter of AUGUSTUS III. of Poland, dated 8th of August, 1759.

which it states them to have given on their reception, that no injury to any one should follow. It will appear from hence whether the Jesuits kept their engagements more faithfully with Poland, than with other countries.

One Protest affirms, that the Scholars of the Jesuits were very undisciplined; that it was notorious that they frequently disturbed the tranquillity of the Citizens by tumults, attacked their houses, despoiled the Synagogue of the Jews, and occasioned considerable loss to the inhabitants, by the damage done to their property; and it observes, that if they had already perpetrated such excesses, they would afterwards commit much greater, if emboldened by the title of an University, and the exemptions which they claimed. Other Protests presented at the same time speak the same language, and accuse the Jesuits of being enemies to the public peace, and displaying an ambition to reign. It appears, notwithstanding, that, in spite of these Protests of the Nobility and Chapter, and in spite of the King's Citation and Interdict, the Jesuits had afterwards the audacity to go their whole length, and conferred degrees in character of an authorized University.

CHAP. XXIII.

SUMMARY OF THE ARTIFICES EMPLOYED BY THE JESUITS FOR OBTAINING DOMINION BOTH IN THEIR MISSIONS ABROAD, AND IN THE CATHOLIC CHURCH AT HOME.

In the end of the seventeenth Century the Jesuits held a public School in their College at Rome, for teaching the art of converting vices into virtues, under the very eye of the government. One Serapa, a Jesuit, then the Professor of Philosophy, taught his Scholars both in writing and orally, that *the art of stealing, and the art of blaspheming God, are virtues; that these virtues are only prohibited by accidental*

circumstances, and not on their own account; that it is not to be doubted that such arts are intellectual virtues, since they afford rules and precepts which are well calculated for the certain and infallible attainment of our ends *.

It cannot indeed be denied, that the Jesuits have possessed this marvellous art, and these intellectual virtues, from their origin; nor will it be disputed that they have pursued a course the best calculated of every other for conducting them certainly and infallibly to their end; and that, as they have advanced in this course, they have acquired a degree of perfection which no others than themselves could ever have hoped to attain. This sublime and noble end has been, to become rich, and to rule in all quarters; to exercise an universal government over all Empires, Powers, and Companies; over the great and humble; in a word, to "have at their command "the properties, the lives, the liberties, and the minds of other "men †." Such were the reproaches that the Universities, the Clergy, and the King's Advocates of France presented; and the Congregation *de Propaganda Fide* preferred the same in Rome ‡. The facts which have been already detailed form a part of those methods which their *intellectual* virtues have employed *for attaining their ends;* in other words, they have put in action, with the greatest art, intrigues, frauds, calumny, violence, the murder of Princes who were not devoted to them, &c.; nor have they stopped short of *blasphemies*, as their Fathers HARDOUIN and BERRUYER have abundantly proved.

A few of the means which they have observed in order to subjugate others, may be here noticed: on their first appearance, they represented themselves as characters who wished to

* See the Latin text of SERAPA, at the end of the work produced by ARNAULD, against a Letter of the Jesuit VAUDRIPONT, in 1692.

† See the *Answer of the University of Paris*, to the *Apology of the Jesuits*, in 1644, ch. 27.

‡ The Memorial of the Secretary of the Society *de Propaganda Fide* (which has been before adverted to), will be found in the beginning of the Seventh Vol. of *Anecdotes sur les Affaires de la Chine.*

devote themselves to the service of the Church, for the conversion of Infidels and Heretics.

Nothing could appear more specious: it was just at the period when great discoveries had been made in the East Indies, and when disputes on the subject of Religion were general throughout Europe. The Jesuits were able to insinuate themselves with the ruling powers, for the purpose of being employed in performing the functions of Apostles: the confidence which was reposed in them was such, that, for their aid in their labours, they were left to select the persons who were to govern in those distant countries, while those who were obnoxious to them were withdrawn: in this way they soon became the Masters of those territories which were under the dominion of Spain and Portugal, and they were thus enabled to exclude those Missionaries, whose zeal induced them to instruct the most barbarous nations. In order to penetrate these nations, it became necessary to pass through countries which depended either on Spain or Portugal; and the Jesuits, who desired neither coadjutors, witnesses, or judges, laboured to close every avenue in these places against other Religious Orders, and even against the Bishops whom the Popes sent there in the character of Vicars Apostolic. In Japan, in China, in America, wealth was at that time procured with facility, and the Jesuits knew how to avail themselves of the advantage. It is well known, that, to the disgrace of Religion, and to the scandal of Christianity among Heathens, in spite of the Canons and Decrees of the See of Rome, and in opposition to the spirit of Christianity, those Fathers continued to the time of their suppression to conduct the most extensive commerce in the most public way: the judgment pronounced at Paris, on the 30th of January, 1760, evinces what the Jesuit LAVALETTE, who was the Superior of the Missions to the Windward Islands, was able to effect *.

* This Sentence was printed with a statement of the whole affair prefixed, Paris, 1760.

A Decree published by Cardinal SALDANHA, who was desirous of reforming the Society, conveys much information on the same head; and the revolt excited by the Jesuits in Paraguay, where they became, and long continued, absolute Sovereigns, is calculated to convince the most incredulous.

With regard to their pretensions as to *the conversion of* HERETICS, it is not to be disputed that they increased the numbers of the external and visible Church; while a mixture of the foulest crimes, both in politics and morals, displayed the real character of that Religion to which they thus made Converts. In France, as has been shewn, they were (under pretence of opposing HERESY, or Protestantism) the life and soul of the League; lighting up discord among the people; animating and arming Subjects against their Kings; and sacrificing HENRY III. and HENRY IV. to their own unworthy views. At the time when HENRY IV. reduced Paris to submission, the Jesuits were discovered to have pledged the Crown Jewels.

Their professed object in England was to bring back the HERETICS to the Holy Roman Church: the preceding facts will shew the character of the zeal by which they were influenced: they were convicted of having carried on several conspiracies (which have been already detailed) against QUEEN ELIZABETH and her successor JAMES I. merely because those Sovereigns could not answer it to their consciences and their oaths to give power to Popery, or, in other words, to dissolve the Constitution of England.

They occasioned the greatest disorders, under the pretext of Religion, in Poland, Sweden, Muscovy, and Savoy: they stirred up and kept alive Religious wars in Germany, Bohemia, Hungary, Switzerland, and elsewhere: their sanguinary execution at Thorn in Poland in the middle of the Eighteenth Century *, produced the loudest outcries against the Jesuits

* See it detailed at length in a work published at Amsterdam, in 1726, entitled, *Thorn affligée*.

as the authors of the cruelties which were there committed against the Protestants. These Fathers, in opposing what they considered error, abandoned the use of spiritual arms, to depopulate whole regions, to set them in a flame, and to make streams of blood flow in them, as if persecution could have had any other effect than to render them more odious, and their Church less inviting: indeed, the overthrow of what they termed error appeared to be less an object with them, than the destruction of HERETICS; their perverse principles leading them to practise the Idolatrous rites of CONFUCIUS with the Chinese, and the most indecent superstitions with the Malabars, as well as to frequent the Mosques with the Mahometans. It was to be expected that, in consistency with their favourite Doctrine of Probability, they would be found in alliance with the very Lutherans and Calvinists, whom they persecuted, so far as it suited their own purposes; and we accordingly find that to be at once Freemasons, Lutherans, married men, and Jesuits, were things by no means incompatible with each other*.

At the same time that they appeared most zealous against what they termed HERESY, they did not so much desire to obtain a victory over the minds and hearts of those whom they opposed, as they thirsted after the worldly substance of those whom they pretended to reclaim: when the Emperors, in the Seventeenth Century, recovered from the Protestants the Abbies of Germany which they had occupied, the Jesuits appropriated them to themselves, although the Emperors directed that they should be restored to the Orders of Benedictines, of St. Augustin, of St. Bernard, &c. to whom they belonged before the war: it has been already seen what part the Jesuits took in these transactions, and by what frauds they brought about the seizure of the University of Prague, in spite of the efforts of the Archbishop of Prague to the contrary. This art, invented and practised by the Jesuits, and

* See a work published in the time of the Civil wars in England, entitled, *Foxes and Firebrands*.

in which, as the consummate masters of it, they have given lessons so worthy of themselves, has conducted them with certainty to their ends; not only when it has been their interest to dispose of the lives and properties of Protestants, but also when they met with such Catholics as did not go all the lengths of their corrupt doctrines or ambitious views: their method in this last case was to throw out vague charges of HERESY against men whose Catholicism was never in dispute before; and they actually invented several alledged Heresies, in order to fix a stigma upon their opponents: they were enabled, in this way (in addition to their open war with Protestants) to become for ages the scourge and torment of their own Church, and to vex and injure all those Catholics with whom at any time they had any quarrel.

Of these attempts in particular, the following may serve as specimens: they branded with HERESY the opinions of RICHER, a Doctor of the Catholic Church, who opposed them; and they renewed, on several occasions through a Century and a half, the charge of *Richerisme* (as they termed it), which they applied indiscriminately, as it suited their purpose, to some opinions which had been held by no one, and to others which were among the recognised principles of the Catholic Church.

They successively accused their opponents of *Predestinarianism*, *Bayanism*, *Jansenism*, and *Quesnellism*, as so many Heresies which affected the principles, and violated the union of the Church. With respect to the first of these, it is sufficient to refer to the writings of the President MAUGUIN, to shew that the charge was a pure Romance. The pretended Heresy of *Bayanism* takes its name from a Bull which was launched by PIUS V. against MICHAEL BAYUS in 1567; than which perhaps no Papal Decree (except the Bull for the Establishment of the Jesuits) has given rise to more controversy and confusion in the Catholic Church. Before the Jesuits thought of availing themselves of this Bull, those of their own communion who were not Jesuits, objected that it was ir-

regularly issued, and wanted the formalities of publication; that it censured some Propositions which were literally extracted from the writings of the Fathers, and others which no one had either advanced or maintained; that all its censures were qualified in a vague and indefinite manner, and that one clause in particular permits some of the propositions to be maintained, either absolutely, or in the sense intended by their authors, according to a different mode of punctuation; that the Pope for many years refused a copy of this Bull to the University of Louvain, to which, however, he required that University to submit. The profound obscurity which reigned in this Bull produced, as might be expected, the most inextricable confusion in Theology, and gave birth to interminable disputes: VASQUEZ and others, in endeavouring to explain its difficulties, only increased the utter darkness in which it was involved; and a Dissertation upon it which appeared in Holland in 1737, as well as the *Ethica Amoris* of HENRI, and the writings of many others, sufficiently shew in what a mean estimation this Bull was held even by the most faithful servants of the Pope, and how impossible even they themselves found it, to reconcile its absurdities with the received rule of faith, or the dictates of common sense; the Jesuits, however, undertook to fix the standard of belief by this Bull, upon all subjects relating to *grace*, and they branded with Heresy every proposition which bore a near or remote resemblance to the propositions condemned by it. DUCHESNE, the Jesuit, published a *History of Bayanism*, in order to involve the Theologians of Louvain (who had censured LESSIUS) in this pretended Heresy; which work was answered by ORSI, a Dominican, and the History of Bayanism was condemned at Rome *.

In the course of the disputes which gave birth to the Congregations *de Auxiliis*, we find the Jesuits citing this Bull in

* See DUCHESNE's work, entitled, *Petri à Soto Liber Apologeticus.*

defence of the errors of their Colleague MOLINA *. When the Popes and their Advisers at length gave up this work, the Doctrine of ST. AUGUSTIN became, as before, the legitimate rule to which the Catholic Church reverted.

In 1642, however, after the Bull of PIUS V. had slumbered in obscurity for seventy-three years, the Jesuits obtained the publication of it by POPE URBAN VIII. by a fresh Bull, entitled *In Eminenti;* and thus these Disturbers of the public peace revived the accusation of Bayanism against all those who opposed their doctrines or practices, particularly the University of Louvain, the Premonstratensian Abbies of the Low Countries, the Primate of the Belgian Church, and the Bishop of Ghent, all of whom were for ten years exposed to the most violent persecution. The States and Governments of Brabant, who protected them, were themselves harassed by different Decrees which the Jesuits obtained from the Courts of Rome and Madrid, ordaining the publication of POPE URBAN'S BULL †. The disturbances then spread into France; nor were the disputes about Bayanism assuaged, until they merged in the discovery, on the part of the Jesuits, of the pretended Heresy of JANSENISM.

It is chiefly in having given body and form to the phantom of JANSENISM, that the Jesuits have displayed their consummate art; and the end which they proposed to themselves in employing this accusation, was to recommend their own errors, especially those taught by MOLINA, and to overturn all bodies and individuals who might oppose them: they met with considerable success in their attempt for upwards of a Century. The Historical Memoirs on the Formulary, which

* See the Congregations of July and August 1602, June 1603, April and May 1604, &c. in SERRY'S *History*, Book iii. Chap. 9 and 12, and in *Acta Disp. de Lemos*, 2, 19, 28, and 29.

† See the detail of these persecutions in the Dissertation upon the Bull against BAYUS, already noticed in the text, Part i. chapter 3d, section 3.

appeared in France in 1756, in two Volumes *, contain the whole account (extracted from the original documents) of the efforts of the Jesuits, with reference to the question of JANSENISM; and, after all, the controversy will be found in itself to have been a simple war of words, concealing under its surface, a determined opposition to all those Catholics who were not of their own school. They asserted indeed, that there were five propositions peculiarly objectionable, and these they attacked with rancour, alledging that they were held by JANSENIUS, the Bishop of Ypres, and his followers, in other words, by the opponents of IGNATIUS; but M. GODEAU, and several other Bishops, wrote to POPE INNOCENT X. in 1651, that the Jesuits had forged these propositions; that they were to be found in no author; that they were couched in ambiguous terms, so as to be the more readily capable of a bad sense when it suited the Jesuits to affix one; and that their only object in the invention of these propositions, was to render their opponents odious and to excite disturbance †.

If a Bishop had suffered these errors to have crept into his work, it is not clear how this could have interested the whole Church, so as to have thrown every thing into confusion for above a whole Century: the question was so frivolous in itself, that POPE INNOCENT X. called it "*a cavil*;" INNOCENT XI. a "USELESS CONTEST;" and the Magistrates ‡, "a "dangerous dispute molesting the conscience, and which, so "far from conveying instruction, only tended to excite doubt "and to pervert the truth." The Jesuits, however, were deeply interested in keeping up such a discussion, since, though

* There are twelve Memoirs; the last of which is a recapitulation of all the former, and may be very advantageously consulted.

† See the Letter of GODEAU in the *Journal de* ST. AMOUR, part iii. chap. 12; and the Letter of eleven other Bishops, to the like purport, in the same work, chap. 1.

‡ See the 8th, 9th, and 12th *Memoirs on the Formulary; the Bishop of Montpellier's Report to the Assembly of* 1656, as to INNOCENT X.; and *the Brief of the Bishop of Chalons*, as to INNOCENT XI.

JANSENIUS was dead, they waged war with his memory for the following reasons: First, he had been twice deputed with success by the University of Louvain to Madrid, to prevent their introduction; Secondly, he had openly attacked the errors of MOLINA, adopted by the whole Society; Thirdly, in attacking JANSENIUS they hoped to succeed in opposing the doctrine of ST. AUGUSTIN, which JANSENIUS had asserted in contradiction to the errors of the Jesuit MOLINA, which were openly opposed to it; Fourthly, they had thus a sure test for all who opposed their opinions, in compelling them to declare against the five Propositions on oath; Fifthly, it was much to the advantage of the Jesuits to make a diversion. The University in 1643 and 1644 pursued them with vigour, both by Memorials to the Parliament, and by forcible publications, exposing the execrable maxims of HERBAU and the other Casuists: on one hand, the Clergy of France were engaged in resisting their attempts upon Episcopacy, both there and in England, by the means of General Assemblies; and on the other, by memorializing the King on the subject of the Jesuits' claims to be exempt from subsidies. To avert these storms, the Jesuits had recourse to the Heresy of Jansenism.

The Assembly of the Clergy having, in 1650, influenced the Bishops to assert their own rights, BRISACIER, the Jesuit, produced in 1651 his work, entitled, *Jansenisme confondu*, affixing his name; which was condemned by GONDY, the Archbishop of Paris, as "injurious, calumnious, and full of "falsehoods and impositions *." The Jesuits, however, were not deterred from charging all who opposed them with Heresy, of one sort or another; so that PASCAL observes, "You ap- "pear to have sufficiently discovered the spirit of your So- "ciety in the whole of this affair; nor have you ceased to re- "present all your opponents as Heretics, only changing their "Heresy according to the times: as soon as they have clear- "ed themselves of one Heresy, you have replaced it by ano- "ther, in order that they might never be exempt †."

* See his *Charge*, dated 29th Dec. 1651.

† Seventeenth *Provincial Letter*.

It was in 1657 that PASCAL expressed himself thus; at which period an Assembly of the Clergy terminated its sitting without coming to any determination respecting the casuistry of the Jesuits; having been amused by them for two years with the most absurd discussions upon the sense of the five propositions attributed to JANSENIUS: although the great object of that Assembly was to condemn the corrupt morality of the Jesuits, which condemnation would have certainly followed, but for their intrigues.

The Assembly of the Clergy was hardly dissolved when the Jesuits had the impudence to disperse through the kingdom the infamous *Apology for the Casuists*. They employed all their artifice and influence to obstruct the Rectors who sought the condemnation of this Book; and they opposed the Bishops who condemned it. "Under colour" (say the Rectors of Rouen) "of five propositions which every one "condemns, and no one maintains, the Author of the Apo-"logy abuses for Jansenists, all who cannot endure that the "rules of morality should be corrupted by novelties which "would *even dishonour* the most barbarous nations *."

Another Assembly of the Clergy was held in 1660, for the purpose of declaring against the relaxed morality of the Jesuits; but they had influence enough to oblige the Assembly to occupy itself altogether upon Jansenism †.

In 1664 appeared the work of the Jesuit MOYA, entitled, *Amadæus Guimenæus*, which surpassed the horrors contained in the *Apology for the Casuists*. In order to prevent the impression which might have been made by the Censure of the Faculty of Theology, and to divert the attention of the public, the Jesuits, who had great influence with POPE ALEXANDER VII. induced him, on the one hand, to declare against this Censure, and against Jansenism; while, on the other, the Jesuit ANNAT, who was Confessor of LOUIS XIV. engaged that Prince, in 1664 and 1665, to make the Parliament regis-

* See *Factum pour les Curés de Rouen.*

† See the Fifth *Memoir on the Formulary.*

ter the declarations against Jansenism, which were issued on the subject of the Formulary: in consequence of this, the College of Port Royal, and all who adhered to it, either from their connexions, or upon principle, were exposed to the severest trials. The Jesuit ANNAT excited the most rigorous persecution against four Bishops in particular, who were active in opposing the excesses of the Casuists, and resisting their encroachments on the Church *. Nineteen other Bishops having interposed in their behalf, they were spared from the vengeance of the Jesuits: but the peace thus obtained was not of any duration, for the Jesuits soon revived the affair of Jansenism, both in France and the Low Countries. POPE INNOCENT XI. disapproving both their doctrines and practices, they induced LOUIS XIV. to direct some reflections to be made upon that Pope, in a statement offered to the Parliament, in which he was represented as an encourager of Jansenism; in addition to which, the Jesuits posted Bills in a Convent, in Paris, recommending this Pope to the prayers of the people, as having become a Jansenist †. In a word, as the Faculty of Theology at Louvain complained to POPE ALEXANDER VIII. "there "is nothing which has not been undertaken by those whose "interest it is, that there should be always Jansenists in the "Church, since Jansenism has now become the crime of all "those who have no other ‡." The Bishop of Tournay *(De Choiseul)* wrote to POPE INNOCENT XI. that "the Jesuits "availed themselves of the phantom of Jansenism, in the same "way as a bugbear is employed to frighten children;" and the Bishop of Vence (GODEAU) observed to POPE ALEXANDER VII. that "they created a Monster of Jansenism, for the mere "purpose of fighting with it §." The moment any one attack-

* See their Letter to POPE CLEMENT IX. dated 28th August, 1667. It may be found in the *Relation de la Paix de Clement IX.* page 391.

† *Lettres de M. Couet*, page 79, Edit. 1755.

‡ See the Letter dated 14th March, 1690, in *Lettres sur l'Etat présent de la Faculté de Louvain*, printed in 1701, page 142.

§ See the sixth and ninth *Mémoires sur le Formulaire.*

ed their principles, their morals, or their practices, he was pronounced a Jansenist: when the Jesuits were charged by the Foreign Missionaries with Idolatry in China, they sought to render those formidable adversaries suspected of Jansenism *.

The Foreign Missionaries further observe, that "among "the many writings which the Jesuits published, in justifica-"tion of the Chinese Idolatry, THE FAVOURITE ARGUMENT OF "THE AUTHORS OF THE SOCIETY WAS, THAT THEY HAD NO "OTHER ENEMIES THAN THE ENEMIES OF RELIGION: THAT ALL "WHO ATTACKED THEM WERE HERETICS, JANSENISTS, PARTY-"SPIRITED, SECTARIES, AND OPPONENTS OF THE CHURCH †."

It may be proper to observe here, that the imputation of IRRELIGION on the part of the Jesuits, against all who oppose them, has been employed by them from the earliest period of their History, and has been the principal means of supporting and perpetuating their own pernicious system. Did any one ever venture to suggest that the Jesuits were in error? He was himself the enemy of the Jesuits, only because he was the enemy of piety and truth; and the opprobrious nicknames of JANSENIST, HERETIC, SECTARY, &c. were liberally bestowed, upon the acknowledged principle of "*Quand on veut noyer son* "*chien, on dit qu'il a la rage.*"

It has been shewn in various instances throughout the *Reply to* MR. DALLAS, that this argument is that on which he himself relies most, in his Defence of the Jesuits: with him (as with his Clients, the Jesuits) every opponent of Jesuitism is an enemy of all true Religion and Virtue; a foe to Learning and the Arts; hostile to established order, to monarchy, and to law. This is the corner-stone of MR. DALLAS's fabric of errors. He has endeavoured to prove that, for two Centuries before the French Revolution had a being, all the enemies of the Jesuits were, invariably, men without Religion; that the

* See the *Reply of the Foreign Missionaries to the Reflections of the Jesuits* in 1710, page 218.

† See *Lettre des MM. des Missions étrangères au Pape*, dated 30th April, 1700, page 9.

French Revolution itself was produced by the enemies of the Jesuits; and that every opponent of the Jesuits, in our own times, forms an integral part of this same CONSPIRACY of vice and impiety, against religion and virtue!!! How far such a monstrous proposition may have been successfully combated in the Reply to MR. DALLAS, will be for others to determine; all that is intended in this part of the History is, to shew that such an argument is coæval with the existence of the Jesuits; and is one to which they and their Defenders have been alike indebted in all cases, where they could find persons to believe it. The charge of IRRELIGION is a stale trick, and quite as old, and quite as true, as the charge of *Hostility to the Society*. As far back as the period when MONCLAR wrote, he observes, "The resource of the Jesuits, and of their partizans, is either "to accuse those who oppose them, OF BEING JEALOUS AND "ENVIOUS OF THEM, OR OF BEING INNOVATORS AND ENCOU-"RAGERS OF IRRELIGION." PLAIDOYER, p. 8.

While the Jesuits were defending the Chinese Idolatries and Superstitions; while they were neither restrained by the respect due to truth, nor by any regard for the purity of divine worship; maintaining whatever they had once advanced, and at whatever sacrifice; their Father LA CHAISE, who was the Confessor of LOUIS XIV. for above twenty-five years, persuaded that King that the greatest Heresy was to refuse to sign a declaration, and attest it on oath, that the five Propositions were to be found in JANSENIUS, and further, that it was necessary to press the Pope to issue another Bull upon this point.

CLEMENT XI. did not require much persuasion, being already greatly attached to the Jesuits. In giving the Bull *Vineam* in 1705, he had, however, the cunning to avoid committing himself, by waving the question in dispute, and by deciding what nobody contested *. This was, however, of little consequence; for the Jesuits, by virtue of this Bull, succeeded in ejecting from the other Orders, from Benefices, Offices, and Universi-

* The Eleventh *Mémoire sur le Formulaire* supplies the proofs of this.

ties, all those who refused to submit to the test proposed by the Bull, upon a subject perfectly indifferent to Religion. The Jesuits thus, under the pretext of Jansenism, ravaged all other bodies, overthrew the strong and the weak together, and introduced both into ecclesiastical and civil offices, a host of worldly characters disposed to submit to them, because they were the most powerful, and were the masters of other men's fortunes. In 1686, the Jesuit LA CHAISE had destroyed the *Congrégation des Filles de l'Enfance*, till then regarded as one of the most useful to the Catholic Church; and he involved many persons in its destruction (among whom was the Bishop of VAISON), all of whom were treated with the utmost cruelty *. LA CHAISE had the satisfaction, before his death, to give the finishing blow to the College of Port Royal: he was, however, moderate when compared with his Successor LE TELLIER, who was bold in his enterprises and ardent in their execution: he was hardly in power in 1709, when he contrived to invent another Heresy, which was to be entitled, *Quesnellisme*, and to take the place of Jansenism. He was such an avowed enemy of the CARDINAL DE NOAILLES, that he opposed any reconciliation of his Society with that Prelate, and had determined upon effecting his overthrow: this Cardinal, being Bishop of Chalons, had approved the work of QUESNEL. Thus, as much from his animosity against the Cardinal, as in order that he might obtain from Rome something more decided in favor of the Doctrines of his Society, than the Decrees respecting Jansenism, this Confessor intrigued to obtain the condemnation of the work of QUESNEL, both at Rome and in Paris. No one is ignorant of the power which this Jesuit acquired over the mind of LOUIS XIV, enfeebled by age, by the ill success of his latter wars, and by the loss of almost all the Royal Family in succession: availing himself of this ascendancy, LE TELLIER influenced the Bishops to declare them-

* See ARNAULD'S *Innocence opprimée;* the *Memoir of the* ABBE' DE JULIARD; and two Decrees of the Parliament of Thoulouse, dated 25th May, 1735, and 17th February, 1738.

selves, who had been almost all promoted, either by him or by the Jesuit LA CHAISE. He at first induced the Bishops of Luçon, of La Rochelle, and of Gap, to enter the lists against the CARDINAL DE NOAILLES, and openly to espouse the cause of the Jesuits *.

It was on this occasion that the Jesuits, by a series of intrigues and artifices, obtained from Rome the famous Bull *Unigenitus;* which was the fertile source, in their hands, of a succession of troubles and disasters, which at once agitated the Church, and forwarded their own ends. This Bull enabled them to accuse of Quesnellism some authors of whose orthodoxy there was no dispute even at Rome: for fifty years after they had obtained it, they harassed men who were generally esteemed the most learned and useful characters in France; they effected the greatest changes and confusion among Ecclesiastics and Laymen, among the Magistrates, the Universities, the Seminaries, and Colleges; occasioned the most complete revolutions in the mode of Instruction, in faith, and in morals: They dispossessed many persons of their places; banished some, and imprisoned others; denied the Sacraments in various cases, and refused Christian burial in others. In fine, th had recourse to all measures which could raise their own Society upon the ruin of every other: it was in vain that the King, affected in some degree by the magnitude and extent of these evils, imposed silence upon the Jesuits: the Ecclesiastics who had been trained under their tuition, revolted against this order. Infidelity gained ground daily, by the negligence and incompetency of such Pastors, and Ministers, as then filled the Church, who regarded but little the most open attacks upon Christian truth, so long as they could only support the Jesuits in their errors †.

* See *Lettre de l'Abbé* BOCHART *à l'Evêque de Clermont.*

† See the *Journal of l'Abbé* DORSANNE—*Anecdotes sur la Constitution,* by VILLEFORT—the *History of the Bull Unigenitus,* by LOUAIL—and *Les Nouvelles Ecclesiastiques.*

CHAP. XXIV.

AN EXAMINATION OF THE INSTITUTE OF THE JESUITS.

IT is to the Institute of the Jesuits, in common with their Religion, that the radical vice and corruption of the Society are to be referred: it will appear, on inspecting this Institute, that it is, in fact, opposed to all the rules of Authority, and civilized life; that its tendency is to erect the Society into a Monarchy, or rather an universal despotism; to concentrate every thing within itself; to overthrow every obstacle, and to become the sovereign and absolute arbiter of all the dignity and wealth of the Christian world; in fine, to produce the whole of those evils which the History of Jesuitism records.

The Jesuits, from the first, aspired to universal empire. They saw, indeed, the difficulty of their enterprise, and were aware how many had failed in the attempt: they observed, that when any particular Monarch had made the experiment, every other Potentate was raised against him, and opposed his designs: they therefore contrived a more skilful method; which was, to leave the Sovereigns masters of their dominions, so long as they could domineer over those Sovereigns, and create their own Vice-Kings, Vice-Princes, Vice-Dukes, in short their Ministers; and thus become, in effect, the Sovereigns of the world, by securing to themselves, insensibly, a species of moral government which should not offend the eye, but produce the same result.

As they could not prevail over other Monarchs by force, in opposing them by sea and land, like other adventurers; they availed themselves of RELIGION, as the most effectual instrument for restraining the minds and inclinations of mankind, and of governing them by a power apparently divine; which they employed in directing the consciences of Kings, with a view to their own ends and interests. In order to their success,

however, it became necessary to proceed in the least alarming, and most attractive way; especially to conceal the artifices of their Institute; to give it an adaptation to places and circumstances; to extend it to Members of other Orders, conditions, and even Religions, to Laymen as well as Ecclesiastics, to the married and single, to Bishops, Popes, Emperors, and Kings. It became essential that the Constitution of the Society should be monarchical and despotic; and that the whole exercise of the authority, and the direction of the revenues, should be united in the hands of a single chief; that all the members should be blindly dependant, in every thing, upon his absolute will, for their destiny, for the disposal of their persons, their conduct, and their property; for their doctrine, and mode of thinking on all points, in order that all might be one in their Society, and that the spirit of the head might be universally that of every member of the body; that no authority, temporal or spiritual, neither Councils, Bishops, Popes, nor Kings, should effect any thing against the Society, and that it should be exempt from all their laws, and from all dependance upon them; that the Society should unite in itself, the privileges and prerogatives of all other Societies; and appropriate to itself such rights as should give it superiority over all other bodies; that it should be able to bind to itself all individuals, and all bodies, without ever being itself bound in respect of them; and that it should always sport with obligations and engagements, according to the interests of the Society, and as circumstances should require: that money being the sinew of government, it should amass in the hands of its Director, such possessions and wealth as were necessary to its extensive views; for which purpose the Institute should offer all proper facilities: finally, that, in order to attract the world within its own sphere, and to arrive at general influence, it should, on the one hand, soothe the great and the luxurious, by palatable doctrines, by a convenient morality, and by principles friendly to the indulgence of every passion; while, on the other, it should render itself terrible to every opponent,

and even formidable to all who should refuse to join it; formed as it was upon maxims which enabled it to silence or destroy its opponents, and caused even crowned heads to tremble.

It was, accordingly, upon the assemblage and union of such extraordinary principles, that the Institute was formed, as will hereafter be demonstrated; and it was in reference to such a junction, that the King of Portugal observed, in the MANIFESTO *addressed to the Bishops of his Kingdom, in* 1759, that "it was easy without any great wisdom or talent "to foresee, and predict, that neither Christian nor Civil So-"ciety could subsist without a miracle, if the Jesuits were to "continue *."—Let us hear also, what he adds, on the double design of the Jesuits, in the formation of a Monarchy composed of the NOSTRI, or their own Members, and their labours to render it universal by the ruin of all others, under the designation of EXTERNI. "It cannot be" (says he) "but "that the licentiousness introduced by the Jesuits, of which "the three grand features are falsehood, murder, and perjury, "should not give a new character to the morals of the Ex-"TERNI (as the Jesuits call those who are not of their Order), "as well as to the internal government of the NOSTRI, or their "own body. In fact, since these Religious have introduced "into Christian and Civil Society, those perverted dogmas, "which render murder innocent, which sanctify falsehood, au-"thorize perjury, deprive the laws of their power, destroy the "submission of subjects, allow individuals the liberty of ca-"lumniating, killing, lying, and forswearing themselves, as "their advantage may dictate; which remove the fear of "divine and human laws, and permit a man to redress his own "grievances, without applying to the Magistrate; it is easy "to see, without much penetration, that Christian and Civil "Society could not subsist without a miracle. It was to be "expected, that such pernicious maxims would most effectu-"ally dissolve the strongest bonds which could be formed, for

* See the MANIFESTO, page 41.

" preserving the commerce and union of mankind; that they " would involve the world in continual opposition of sentiment " and of interests, and excite perpetual and irreconcilable dis- " cord, instead of that harmony, without which, human So- " ciety must lose its consistency and security. On the other " hand, these Religious, in order to promote the union and " solidity of the NOSTRI, or their own Society, establish a " Sovereign Government, so despotic and absolute, that the " Provincials themselves cannot retard the execution of the " General's Orders by delay, or any other means. These " Provincials, far from being able to communicate to those " who are dependant upon them, the laws which regulate " their decisions, are compelled, on the contrary, to con- " ceal them with care; all the subjects of the Provincials, " from the Novices to the Professors of all the four vows, " having no right to demand a sight of these *Secret Laws*, " nor to require to be informed of the crimes for which they " are punished, or even banished: they are not even allowed " to make the slightest reflection on these mysterious laws; " they can never, in any way, avoid obedience to the Orders of " their Superiors, however mortifying or opposed to their own " opinions, without either exposing themselves to the severest " chastisements, or being dismissed without remedy. The " result has been, that, while the Jesuits have been able to in- " troduce discord and disorder into the ranks of their oppo- " nents, they have themselves been all subordination to Supe- " riors, and union among each other; being held together by " the co-operation of all their Members under one great head, " for the support of whose authority they are mutually pledg- " ed; and proposing to themselves, as their principal end, the " erection of their own Society, upon the ruin and destruction " of every other."

The Jesuits, in order to attract others, present a pompous idea of their Society, and endeavour to excite a high notion of its Institute: they represent its formation as dictated by God, in miraculous revelations, and declare its plan, rules, and privi-

leges, to have been inspired by Him, and by the Blessed Virgin; in order that all who might join the Society should know that it was not so much to the laws of IGNATIUS that they were invited to submit, as to laws of a divine and sacred origin.

Of the pretended sanctity of these laws, and the claims of the first founder of the Society to divine inspiration, something has already been said in the beginning of this History; but the Jesuits' own account of the origin of the Society, as contained in the IMAGO PRIMI SÆCULI SOCIETATIS, presents the most complete collection of absurdities and blasphemies on this subject; among which it is declared that GOD has granted to every Member of the Society who might join it, in the three first Centuries, *the privilege of escaping Damnation*, and that whoever should die in communion with the Society *should obtain everlasting felicity* *.

Who after this could refuse to unite himself with such a Society? Well might the Jesuits publish that Bishops, Sovereigns, and Emperors, were more distinguished by such an alliance, than by their Mitres, Sceptres, and Crowns!

CHAP. XXV.

THE JESUITS CONCEAL THEIR INSTITUTE WITH CARE.

THE Jesuits, in attracting Sovereigns and their people to their own Society, considered it essential, above all things, to prevent them from penetrating into the real object and nature of

* "Scito. Deum Imperatorem amare Societatem; eisque concessisse beneficium . . . nimirum ut trecentis primis annis, nemo qui in eâ ad mortem usque perseveraverit damnetur. Felicem te . . . cui contingit Socium esse ejus Ordinis, in quo qui decedit, vitâ fruitur sempiternâ. Ipsius Societatis omnes omninò ac singulos, ad mortem usque in eâ si constiterint, salvandos." IMAGO PRIMI SÆCULI SOCIETATIS, lib. v. p. 649.

their Institute: this is a mystery, therefore, which they have scrupulously concealed, and which the Institute itself enjoins them to conceal; a circumstance which sufficiently shews that designs were entertained, which rendered concealment necessary.

Thus, although the Constitutions of the Jesuits, and most of the Bulls on which their privileges are founded, are printed, it must not be imagined that the great secrets of the Institute are therefore developed; it is a general rule with the Jesuits to render all access to these impracticable to strangers; nor are all the members, even of their own body, admitted to a knowledge of them.

The Books on the Institute of the Society which are printed, have for their general title, LIBRI INSTITUTI SOCIETATIS JESU. In the Edition of 1635, which the Jesuits published, with great care, at Antwerp, they have collected the following works, which together form nine volumes in 12mo.

1. *Litteræ Apostolicæ quibus Institutio, Confirmatio et varia Privilegia continentur Societatis Jesu.*
2. *Constitutiones cum Examine et Declarationibus.*
3. *Regulæ Societatis.*
4. *Decreta Congregationum.*
5. *Canones Congregationum.*
6. *Formulæ Congregationum.*
7. *Ratio Studiorum.*
8. *Ordinationes Generalium.*
9. *Compendium Privilegiorum et Gratiarum.*
10. *Instructiones ad Provinciales, &c.*
11. *Industria ad curandos Animæ Morbos.*
12. *Instructio* CLAUDII AQUAVIVÆ.
13. *Exercitia spiritualia S. P.* IGNATII LOYOLÆ.
14. *Directorium Exercitiorum.*
15. *Epistolæ Præpositorum Generalium.*
16. Finally, *a General Index*, which forms a small volume.

The Thirty-eighth of their RULES expressly commands them not to communicate to Strangers either their Constitutions, or their other Books and writings, which contain the Institute, or the privileges of the Society. In 1584, their General AQUAVIVA, in sending to the Provincials the *Litteræ Apostolicæ*, warned them anew, that, in communicating them to the Superiors, they should strictly observe the Thirty-eighth Rule; and in the *Decrees of their Generals*, is one which directs that their Privileges should not be revealed to Strangers: it is difficult to imagine that the only object of these prohibitions could be the printed Constitutions, and the other published works; since it would always be possible for Strangers to obtain these, though with some difficulty; they have reference, therefore, principally to the Secret Constitutions, and to those mysterious writings which are confined to their own Body: the whole of that Body, however, has not equal confidence reposed in it; for the Fifth General Assembly prescribes, of one of its laws, that "it should not be "communicated to all the members of the Society, but only "to the Superiors;" and as this was a Decree in which all the Members were interested, namely, the mode of teaching, we may judge of the secrecy observed upon more delicate subjects. In like manner, the *Declarations on the Constitutions* represent it as inexpedient that the Novices of the Society should see the whole Constitutions, but only an abridgment*; and they elsewhere speak of this Abridgment, as calculated for strangers, when they should be compelled to reveal to them any part of their Constitutions.

The King of Portugal observes, in his MANIFESTO, that "the Provincials of Jesuits, so far from being able to reveal "the extraordinary laws which form the rule of their judg-"ments and decisions, are, on the contrary, obliged to con-"ceal them with care; and the Inferiors, who are dependant

* "*Non oportebit* Constitutiones universas ab iis qui novi accedunt legi: sed compendium quoddam earum." DECL. IN EXAM. cap. i.

" on the Provincials, from the Novices to those who profess " all the four vows, have no right to demand inspection of " these *Secret Laws*, nor to make the slightest reflection on " those mysterious Statutes which they have never seen."

This secrecy naturally inspired alarm in Sovereigns, as contrary to the laws of civilized states. The Institute of the Dominicans and Franciscans, the Augustins, the Minims, and other Religious Orders, were thoroughly known: the Jesuits alone claimed an exemption in their favor. In 1621 they refused to communicate the particulars of their Institute to the Attorney General of the Parliament of Aix, who desired to see if it contained any thing hostile to the liberties of the Gallican Church. The other Parliaments of France were kept in equal ignorance; and their Constitutions (but especially the interior basis of their Institute) were never examined or approved, by the Magistrates of that kingdom, which gave occasion to the complaint of the Universities of France in 1624, that the Jesuits were " governed by private laws, " which were neither approved by their Kings, nor registered " by their Parliaments; and which they had never till then " ventured to communicate: indeed, they had done their ut- " most to prevent their being seen by any who were not of " the Society; for which end they had caused them to be " printed in their College at Rome, hoping, by that means, " to retain the whole impression among themselves."

The Bishop of Angelopolis, in his celebrated Letter to Pope INNOCENT X. observes, in reference to this point,—" What " other Religion has a *Secret* Constitution, hidden privileges, " and concealed laws of its own; and what other has all those " things which relate to its government involved in so much " mystery? There is always suspicion in mystery: the Rules " of other Religious Orders are open to all: even the Rules " and Canons of Popes, Cardinals, Bishops, and the whole " Clergy; the privileges, instructions, and statutes of other " Orders, may be seen and consulted in almost every Library; " and the lowest Novice of the Franciscan Order may read

"at one view, what his duty would be, if he should ever be-
"come the General of his Order: among the Jesuits, how-
"ever, there are a great number who are ignorant of their
"own laws: the *Secret* is confided only to a chosen few: their
"government is not formed upon the rules of the Catholic
"Church, which are generally known, but by *Secret Laws*,
"which are only known to the Superiors: in short, they are
"governed rather by private laws, than by such as are autho-
"rized, which is manifestly contrary to the law of nature and
"reason."

The King of Portugal, who quotes the above passage from the Letter of the Bishop, in his MANIFESTO, adds: "An "abuse must also be noticed in the Superiors of the Society "holding a Secret Council in every Province, formed of men "who meet together, without its being known to others for "what object they hold their private conferences, nor what "resolutions they form there. These Counsellors are guided "by no other laws than their own customs, caprices, and "interests. By means of such mysterious and dangerous "meetings, they have erected themselves into an absolute "despotism, under which, they decree arbitrarily the punish-"ment of whomsoever they please, and in what manner they "please, without even informing them of what crimes they "are accused, nor permitting them to defend themselves; "and they hold all their inferiors in a servile subjection, to "make them execute blindly whatever they ordain.

"The Romans, even when they were devoted to the worship "of false gods, were sufficiently enlightened, as Politicians, "to proscribe every sort of private worship, and every secret "ceremony of those who might assemble, under cover of "Religion, without others knowing what transpired among "them; and the same reason of State which operated at that "time, induced the Roman Emperors, under the Christian "dispensation, to enact the same law. For the like reason, "men as distinguished for their good sense as for their piety, "have uniformly protested against the same abuse on the part

" of the Jesuits, and predicted the consequences to which it " would lead."

It is unnecessary to dwell, in this place, upon the strong collateral evidence which the above Extracts afford in support of the authenticity of the celebrated SECRETA MONITA, since that point has been already considered more at length in the preceding *Reply to* MR. DALLAS (p. 325).

CHAP. XXVI.

THERE IS NOTHING DEFINITE OR PERMANENT IN THE INSTITUTE OF THE JESUITS; BUT THEY CAN CHANGE IT AT PLEASURE, AND GIVE IT THE PARTICULAR CHARACTER WHICH SUITS THEIR OWN PURPOSE.

SUPPOSING the Institute of the Jesuits to be a matter of general publicity; little security would be gained by Sovereign Princes, or their People; since it is of the very essence of the Institute, that the Jesuits should have full licence to change and vary it at their pleasure, according to the nature of their interests, without the permission of Monarchs. However incredible this privilege may appear, it is not the less certain, nor is it less essential to the progress of their Monarchy.

PAUL III. by his Bull of 1543, authorizes them " to " adopt such Constitutions as they might judge fit; with " power as well with respect to the Constitutions already " adopted, as to those which should be made in future, to " alter or annul them, according to the difference of time and " place, and the quality or diversities of things; and to form " other Constitutions, *which, by special favor, shall be, ipso " facto, considered as approved by the Holy See* *."

* " Concedimus Constitutiones quas judicaverint concedere, & tam hactenùs factas, quàm in posterum faciendas Constitutiones ipsas juxta locorum & temporum ac rerum qualitatem

Another Bull of 14th October, 1549, grants them the same liberty of making "such Statutes and Constitutions as "they should judge necessary; and afterwards either to "change them, to add to them, or to retrench them *."

The same Papal and Plenary Licence will be found in subsequent Bulls; among others, in a Bull of Pope GREGORY XIII. dated 1st February, 1682 (an Extract of which appears at the head of the *Constitutiones cum Examine*, &c.), and in another Bull of the same Pope, dated in June, 1684. It was this extraordinary privilege which led PASQUIER to observe, in his *Plaidoyer* of 1564—"I must not forget another "point of their policy, by which their General is permitted "to change the Laws and Statutes by his sole authority, as "he shall consider it likely to promote the advantage of his "Order: a permission of which they know better how to avail "themselves than of all the other Statutes; especially as, by "means of this concession, they consider themselves at liberty "to disguise every thing, as occasion may require, so long as "such disguise promotes the advantage of the Order."

Nothing, in fact, is more convenient for the Jesuits than to change their Institute, and themselves, as circumstances may require. But let the danger to a State be considered in any particular Body having no other fixed rule than that of always pursuing its own advantage, and exercising the singular privilege of exhibiting every alteration as approved in advance by the Holy See, although that See may never have any cognizance of the change. Against such men, a government can adopt no certain precautions, because, in substituting to-day

& varietatem, mutare, alterare, seu in totum cassare, & alias de novo condere possint quæ postquam mutatæ, alteratæ, seu de novo conditæ fuerint, eo ipso Apostolicâ autoritate præfatâ confirmatæ censeantur." See the Bull in DU BOULAY'S *History of the University*; and in the Collection of Bulls and Privileges in favor of the Jesuits.

* "Æt quæcumque Statuta & Ordinationes desuper necessaria facere, illaque postquam facta fuerint, mutare, alterare, ac illis addere & detrahere." LITTERÆ APOSTOLICÆ, pag. 51.

a new rule for that which was condemned yesterday, it possesses the means of eluding all censure. What shall we think of a Society which can successively affirm and deny the same thing?—thus answering the description of SALLUST, "*cujuslibet rei simulator et dissimulator.*" Like Proteus, the Jesuits can change their forms, and their laws, at pleasure; and yielding to the paramount sense of their own interests, they can have a particular Institute for one place or for one season, and a directly opposite one for a different place and a different season. The security of a State can only depend on the stability of its laws, and the fixed condition of the several Bodies which compose it; all which are violated by a Society which destroys their harmony, and is calculated, sooner or later, to produce a general convulsion.

Let us now pass from the secrecy and uncertainty of the Institute to what is known and definite in that Institute, and we shall find additional arguments against the Society.

CHAP. XXVII.

THE SOCIETY, FROM THE NATURE OF ITS INSTITUTE, CAN UNITE TO ITSELF MEN OF ALL ORDERS (PROBABLY OF ALL RELIGIONS), LAYMEN, ECCLESIASTICS, BISHOPS, POPES, EMPERORS, AND KINGS.

THE earliest privileges obtained by the Society in the Bulls of PAUL III. and JULIUS III. enable the Jesuits to avail themselves of the services of all persons; and PASQUIER, in his *Plaidoyer*, as early as 1564, remarks at length upon this peculiarity, and observes, that, in pursuance of such a provision, it would not be impossible for a whole town to be Jesuits: obedience to the General, and devotion to the interests of the Society, constitute the great test of fidelity in all the four Classes of which the Jesuits are composed; minor differences

are merged in these essential requisites, and, provided such requisites are not wanting, it is not necessary that the Dress of the Society should be worn: the practical consequences of such a system were, that the Jesuits obtained the direction of innumerable Colleges and Seminaries for securing to their Monarchy members of all Orders, even from the most tender age: they set up Confessionals, in all parts: they became Masters of the Education of youth—general Directors of the consciences of all their own Congregations, subsisting over the known world *. At Paris there were Congregations of *Messieurs*; Congregations of *Artisans*; and of *Scholars*: in other parts of France, Congregations of *Ladies* and of *Girls*; and, in many places, especially at Brest, they strove to form Congregations of *Soldiers*. The King of Portugal speaks also, in his EDICT, of *their Members in other Congregations*. It is notorious, that in most commercial towns, such as Marseilles, for instance, there were Jesuit Laymen and Traders, who managed the business of the Society. The government at Lisbon arrested a Genoese Family, which, after the expulsion of the Jesuits from Portugal, came to settle there, for the purpose of carrying on business in their name: and at Madrid also, a person of distinction was seized, who was discovered to be the Agent and general Correspondent of those Jesuits who had been banished from Portugal †.

But further, they carry their pretensions so far as to subject persons of the first distinction to their government; counting in the number of their Members, Emperors, Kings, Bishops, and, as it is believed, even Popes. The Emperors FERDINAND II. and FERDINAND III. were enrolled in the Registers of their Congregations, inscribed with their own hands, as is testified by the Jesuits themselves in their IMAGO PRIMI SÆCULI SOCIETATIS (p. 361). To these names must be added,

* See particularly the Letter of the King of Portugal to the Cardinal Patriarch, page 9.

† See *Seizième et Dix-huitième Suites des Nouvelles intéressantes.*

on the like testimony, SIGISMUND III. King of Poland; a Duke of Savoy; the Queen Consort of CHARLES IX. of France; the Mother of the Emperor RODOLPHUS; Cardinals, Bishops, and most probably Popes (as CLEMENT XI.). They dared to assert that one of these Bishops "boasted more of "the title of a Brother in their Society, than of his title of "Bishop, and considered it as a greater honour than his cro- "sier and mitre; and that these Kings and Queens rejoiced "more in being of this body than in their crowns, because "other titles were proofs of their dignity, but this of their "happiness." (*Imago*, &c. p. 363.) The Historians of France have left no doubt of LOUIS XIV. having been a *Member of the Society*. The Memoirs drawn up by order of CARDINAL DE NOAILLES say, "A short time after he was "dead, the Jesuit LE TELLIER entered for the purpose of "placing a small crucifix in his hands, which was not removed "while the King lay exposed; during which time, many Je- "suits assembled to pray round the body: a ceremony which "was never practised at Court on similar occasions, but which "is always observed, with respect to those who die members "of the Society."

M. D'ORSANE, relating the same fact in his Journal (Vol. i. p. 454), adds: "It is affirmed that this Crucifix held in the "hands, is, according to the custom observed among the Je- "suits, a mark of membership; all others having a cru- "cifix laid upon the breast only. Contrary to the accustomed "usage at Court, there were many Jesuits who collected toge- "ther for the purpose of praying near the body; a duty paid "to those only who die united to the Society by all the four "vows."

A Memoir of CARDINAL DE NOAILLES, addressed to the Regent, observes further, "The fourth vow which the Je- "suit LE TELLIER had induced the King to make, and which "supposes the three other vows to have been also made by "him some years before; the complete security which he had "instilled into the King, in giving him the passport of ST.

" IGNATIUS for heaven a few days before his death, are suffi-
" cient to forfeit for them not only the conduct of the con-
" sciences of Kings, but also those of private persons. How
" serious is the consideration, that Sovereigns should bestow
" their confidence on Religious Professors, who abuse the cre-
" dulity of a Prince,—to induce him to make a vow of PO-
" VERTY in the midst of the greatest abundance, and that of
" OBEDIENCE, while he continues to govern all the world!
" And how can Statesmen place Confessors about Monarchs
" who impose upon their consciences, for the purpose of bind-
" ing them by their vows to a blind submission to the Pope, or
" rather to the General, who in fact reigns effectually under
" their names *?"

The King of Portugal, also, in his Manifesto speaks of " the empire of the Jesuits in all that had passed in the Coun-" sels of his Court †;" and the Bishop of Leira does not hesitate to inform his people, that " this Company, nursed, as it " were, in the arms of a Portuguese Monarch, soon became " associated with the Throne itself by his Successors ‡."

Thus, in the seventeenth Century, a General of the Jesuits had no difficulty in observing, that " from his closet he go-" verned not only Paris, but China; and not only China, but " the World; without any one knowing how it was done §."

These facts speak for themselves, and render much further reflection unnecessary. " We have seen" (said the CARDINAL DE NOAILLES to the Regent), " how dangerous this excessive " power of the Jesuits was to the Church and the State under " LOUIS XIV. ‖"

Such, however, was the power at which the Jesuits had

* *Journal* D'ORSANE, Vol. i. p. 466.

† See MANIFESTO of the King, addressed to the Bishops of his Empire, p. 47.

‡ See his *Pastoral Letter* of the 26th of February, 1759, p. 3.

§ MORALE PRATIQUE, Vol. i. p. 51.

‖ *Journal* D'ORSANE, Vol. i. p. 456.

long aimed, as the Ministry of Portugal shewed *: their whole Institute tends to this universal monarchy. It was to arrive at this, that it received so extraordinary a form as was given to it, and it is in order to subject all those who were not of the Society, to its power, that it enables that Society to comprize within its arms the Members of all other Orders, whom it attracts by all sorts of ways; whilst, at the same moment, it applies itself with indefatigable industry to injure and destroy all other persons in order to raise itself upon their ruin.

With regard to this artifice of the Society in extending itself to men of other Religions, it may be observed, that, without speaking of their doctrine of Probability, which renders all Religions as passable among them as all crimes; and without adverting to the Mahometanism tolerated by them in the Isle of Chio †, or to the Idolatrous practices sanctioned by them in Malabar and China, we may confine ourselves to the following fact sufficiently known and attested in Paris. It is recorded by M. DE VALLORY, formerly the Ambassador of France in Prussia, who received it himself from a person of the first distinction in that State: "This Prussian nobleman "one day invited his friend, an opulent trader of Hamburgh, "who was a Lutheran, to become, like himself, a Free-mason. "The trader wished first to be informed upon the nature of "Masonry. The Prussian assured him that nothing would "take place which he would have occasion to regret, although "it was necessary to engage by oath, for an inviolable secrecy "with respect to whatever might be communicated. Upon "this, the trader replied, that he could not become a Free-"mason, because he should be unavoidably under the neces-"sity of communicating the secret: that, indeed, it was only "a single individual who was in question, but that he could "keep no secret from him. Being strongly pressed as to

* See *Lettre d'un Ministre Portugais.*

† See the attestation of the Archbishop of Corinth and others to this fact, in a Document printed in 1711, and entitled, *Le Mahométisme toléré par les Jesuites dans l'Isle de Chio.*

"who this person might be, who was not his Confessor, for "he was a Protestant, nor his wife, for he was unmarried, he "was at length compelled to acknowledge to his friend, that "he was a Jesuit; that he had taken the vow of Obedience, "and that he was obliged to keep no secret from the Superior "Jesuit of the District. The Prussian, in much astonishment, "inquired how the character of a Jesuit could harmonize with "the profession of a Protestant. 'That makes no difference,' "said the trader: 'they agree perfectly well together.'— "—'But to what purpose are you a Jesuit?' said the Prussian. "'It is of the greatest advantage to me,' replied the trader; "'because the circumstance of my being a Jesuit has been "the means of my having a correspondence with all parts of "the Universe, which has forwarded my commercial pur-"suits.'"

CHAP. XXVIII.

THE INSTITUTE FURTHER DEVELOPED.

First Class of the Jesuits.

We have seen, that, for the advantage of the Society, every man may be a Jesuit: for the same end every Jesuit may cease to be one—the vows are only so much dust thrown in the eyes of the simple; they bind no further than the interests of the Society demand. The Society only enjoins the vow of Poverty, for the purpose of enriching itself; and that of Obedience, with a view to make slaves of others; besides which, the General is always enabled to dispense with all the vows, at his discretion.

The Society of the Jesuits is composed of four Classes. Taken in its more extensive sense, the Society comprises all those who yield obedience to the General, even the Novices who do not wear the habit; and generally all those who having resolved to live and die in the Society, are in proba-

tion; in order that it may be decided to which of the following degrees they shall be admitted. This is the first class. The Society, in a more limited sense, comprises, besides, those who have taken the vows, and the Coadjutors, approved Scholars; which approved Scholars are the second Class. In a third and more strict sense, the Society only includes those who have taken the vows, and the Coadjutors; and it is in this sense that the promise of the approved Scholars, to enter into the Society, that is, to enter into one of these two Classes, must be understood. Thus, the third Class is that of Coadjutors. Lastly, the Society, understood in an entirely confined and appropriate sense, comprises only those who have taken the vows; not that the Body of the Society has no other Members, but because those who have taken the vows are the principal Members, and because it is from the midst of them that the small number of those persons is selected who have a voice in the election of the General. Those, then, who have taken the vows form the fourth Class *.

The Constitutions add, that a person is so far of the Society by each of these methods of forming a part of it, that he is

* "Societas, ut ejus nomen latissimè accipitur, omnes eos qui *sub obedientiâ Præpositi Generalis vivunt*, etiam Novitios, et quicunque cùm *propositum vivendi et moriendi in Societate habeant* in Probationibus versantur, ut in eam ad aliquem ex iis gradibus, de quibus dicetur, admittantur, complectitur.

"Secundo modo, qui minùs latè patet, Societas cum Professis et Coadjutoribus formatis, etiam Scholasticos approbatos continet. Ex iis enim tribus partibus, seu membris, Societatis corpus constat.

"Tertio modo et magis proprio, Professos et Coadjutores formatos duntaxat continet: et sic accipiendus est in Societatem ingressus, quem Scholastici promittunt, scilicet ut inter Professos et Coadjutores formatos illius numerentur.

"Quarta hujus nominis Societatis acceptio, et maximè propria, Professos duntaxat continet: non quòd ejus corpus alia membra non habeat, sed quòd hi sint in Societate præcipui, et ex quibus aliqui, ut inferiùs dicetur, suffragium activum et passivum habent in electione Præpositi Generalis." CONST. part v. ch. i. IN DECLAR.

equally capable of receiving from the General all the treasures of Spiritual grace, of which the Holy See has rendered him the depositary, for the purpose of imparting them, at pleasure, to the Members of the Society *.

Thus, although any one may only be a Candidate and a Novice, and not have taken the vows, except that of obedience to the General, and although he may not wear the habit, he is completely a Jesuit, and may at the will of the General be as perfectly so, as if he had taken all the four vows—by which means the whole world might be filled with Jesuits of the most perfect description, not having taken either the vows or the habit of the Order.

Without dwelling on the convenience of these four different definitions, under which it may be said of the same man, that he is a Jesuit, and that he is not; that he belongs to the Society, and that he does not—it is manifest that the Institute of the Jesuits is unlike that of any other body; since it is impossible to be a Benedictine or a Capuchin, except in one way, that is, by Profession. But there are at least three different ways of being a Jesuit independantly of Profession, which is the peculiarity of the Institute; to which, however, is to be added the convenient art of ceasing to be so, when the interests of the Society require it, in order to become so again when necessary: for, in short, the ne plus ultra of this Institute is, that all those who are believed to be Jesuits because they wear the habit, or because they have taken the vows, are nevertheless no longer so, when the Society would be better served by their disowning it; while, in like manner, a considerable number who are not considered as Jesuits, because they do not wear the habit, are so to all intents and purposes for the advantage of the Society.

* "Quocunque ex his quatuor modis aliquis in Societate sit, capax est communicationis gratiarum spiritualium, quas *in eâ* Præpositus Generalis, secundùm concessionem Sedis Apostolicæ, potest concedere." IBID.

Besides the four Classes, there is yet another kind of Jesuits, who only take the three vows *.

But these four Classes themselves admit of subdivisions, which shall now be noticed.

As to the First Class: There is a first and a second probation, which are themselves preceded by a preliminary probation of unequal length, in different cases; for it is important, say the Constitutions, to be well acquainted with the subjects, and to try them a long time, before uniting them to the Society †. It is not essential, in this previous probation, to have formed the firm resolution of living and dying in the Society, or of remaining for ever in obedience to the General. This rank of probationers, therefore, does not appear to form a part of the Society. They ought not even to be received into what is called the House of Probation; or if, on account of some particular reasons, they are admitted (for there are no rules in the Constitutions in which exceptions are not supposed, for the greater benefit of the Society), they are only received as guests, and must not remain above three days, without consent of the General or the Provincial ‡. If, however, they should be endowed with rare talents, the rules are in that case of no consequence; for, the advantage of the Society being always paramount, they would not only be admitted into the

* "Præter hæc quatuor genera personarum, nonnulli ad solemnem professionem trium votorum tantùm admittuntur." Declar. in Exam. gener. cap. i.

† "Multùm refert ut qui ad Societatem admittuntur, non solùm diù probentur, antequam in ejus corpus coaptentur, verùm etiam ut valdè noti sint, antequam ad probationem admittantur." Constit. pag. 1, cap. iv. § 1.

‡ "Si . . . in domum reciperetur qui nondùm obsequio divino in hac Societate se dedicare omninò statuisset; perindè ut hospes, et *non ad primam vel secundam propositionem admittetur* Sed eâ in re (non) ultrò triduum . . , sine facultate Præpositi Generalis vel certè Provincialis . . . tamen . . . si quis videretur rariis dotibus ornatus . . . in domum probationis admitti videretur, vel post examinationem ad alia Societatis loca transmittendus." Declar. in Constit. Ib.

House of Probation, but would quickly pass into the other Houses of the Society, previously to their forming the beforementioned *firm resolution.*

But this *firm resolution*, or, as the Constitutions further entitle it, this *efficacious desire*, is absolutely necessary for the first and second probation *; and it is doubtless this which constitutes the Probationers as much Members of the Society, as those who have taken all the four vows: the second probation, however, constitutes no more than the Noviciate; and in each probation there is no obligation either to take the vows, or wear the habit: so true is it, that it is the engagement to live and die in obedience to the General, which alone constitutes the Jesuit, independantly of all other vows, and of the habit; for, a person may thus be a complete Jesuit, although a Novice, and even before his Noviciate.

If this be but a portion of the first class of Jesuits, such portion should seem to be more numerous of itself, than all the other classes put together; for it is in this portion that we must range those persons of all other Orders and conditions, who, without quitting their Houses, their profession, or their relative connexions, are Jesuits in the midst of the world without vows, or the habit, but only by the simple engagement of living and dying in obedience to the General of the Society.

To return to the two probations: the first is passed in a separate House, which is denominated the House of primary probation. The period of remaining there, is commonly twelve, fifteen, or twenty days; in order that the validity of the Resolution of the Candidate may be judged of, and that an estimate may be formed how far his talents render him fit for the Society †.

* "(Si) *efficaciter desiderare* videatur in Societatem admitti, ut in eâ vivat et moriatur; quod quidem si deesset, UT PLURIMUM *nemo ad primam probationem admitti deberet.*" CONST. pag. 1, cap. iv. § 3. In this *ut plurimum* clause, we have again an exception in favor of rare talents and useful gifts!

† "In ingressu 12, 15 vel usque ad 20 dies seorsùm in domo primæ probationis teneri solent." DECLAR. IN EXAM. cap. i. "Ut Societas

Six or eight examinations are here undergone; but it is a circumstance highly in favor of the Candidate, if he has been often confessed by Jesuits *: and it is yet a greater, if he possesses any valuable gifts (if, for example, he is rich); for, then, if he should have either of the five impediments to admission (which are, first, Heresy, Schism, or Excommunication; 2d, Homicide; 3d, Having worn the habit of another Order; 4th, Marriage; 5th, Imbecility of mind), still he would not be always excluded; nay, in such a case the Society is prohibited from sending him away, without the consent of the Superior †.

In this retreat, it is necessary for the Candidate to give proof of his talents, and his knowledge; to discover his most secret dispositions, nay, to lay open to the General, or his Delegate, all the secrets of his conscience ‡ from his infancy; and, above all, to certify the solemn resolution he has taken to live and die in the Society §. He must further engage, first, that in case he has any opinions different from those which are commonly maintained by the Church or its Doctors, he will submit himself to what may be enjoined (not by the Church, but) by the Society ‖: second, that he will acquiesce

cognoscat si ad Dei obsequium idonei in hâc Societate esse viderentur." CONST. pag. 1, cap. iv. § 1.

* "Juvabit etiam ad hoc ipsum, si frequenter ad confessionis Sacramentum in Ecclesiâ nostrâ *aliquandiù* accesserit." DECLAR. IN CONST. Ib.

† "Ceterùm si in eo dona aliqua Dei illustriora cernerentur, ... antequam dimittat, rem cum Superiore conferat." DECLAR. IN EXAM. cap. 2.

‡ "Debet conscientiam suam manifestare, re nullâ celatâ, et totius ante actæ vitæ rationem integram . . . , SUPERIORI QUI TUM FUERIT SOCIETATIS, vel cui ex præpositis . . . ille injungeret, reddat . . . et sic quamdiù vixerint in hâc Societate prioribus non repetitis, iterùm post semestre proximum et sexto quoque mense . . . sic etiam Coadjutores formati et Professi . . . singulis annis." EXAM. cap. iv. 36, 37, 38, 39, 40.

§ "Num deliberatum habeat animi propositum vivendi et moriendi in hâc Societate." IB. cap. 3, 5, 14.

‖ "Si quandò opiniones (ab iis differentes quæ communiùs ab Ecclesiâ, vel Doctoribus ab eâdem approbatis) animum subierint, nùm para-

upon scruples and theological difficulties, in the decision of the members of the Society, and not of others *, unless the Superior himself should either select others, or consent to their judgment; but, should the Superior be a party interested, then the General, or at least the Provincial, must give permission for others than Jesuits to be appealed to. There must also be no other Confessor than a Jesuit, and only such a Jesuit as the Superior shall name †.

To what a humiliating slavery do such regulations subject the concience, and what an empire is thus exercised over the mind! Such, however, is the condition of every Jesuit under the laws of his General: every Jesuit from the Novice to the Member, who has taken all the four vows is obliged (the former every six months, the latter every year) to lay open his conscience to his Superior, or his Representative, without the least reserve or concealment: they are also obliged, every six months, to make a general confession to such person as the Superior of the Jesuits shall appoint!

To complete the engagement of obedience, it is necessary, in this primary probation, for the Candidate to promise a blind submission to the Superior, with regard to the selection of such of the three classes of Scholastics, Coadjutors, or Professors of all the vows, as he may think proper to admit the

tus sit ad sentiendum ut fuerit constitutum IN SOCIETATE de hujusmodi rebus sentire oportere." EXAM. cap. iii. § 11.

* "Quibusvis in scrupulis vel difficultatibus spiritualibus, vel aliis quibuscumque quas patiatur, vel aliquandò pati contigerit, . . . acquiescet (judicio) aliorum de Societate." IB. § 12. "Personarum electio penès Superiorem erit . . . Rector vel Præpositus nec permittere poterit ut difficultates ad suam personam pertinentes (judicio) aliorum extra Societatem subjiciantur." DECL. IN EXAM. Ib.

† "Debet generalem vitæ totius confessionem, apud aliquem Sacerdotem à Superiore assignatum . . . facere . . . et sic sexto quoque mense eodem modo generaliter ab ultimâ inchoando, confitebitur Quod si aliquandò generaliter confessus fuerit alicui de Societate . . . satis erit ab (illâ generali) ad id usque tempus inchoare." EXAM. cap. iv. § 41.

party to, even though it should be only that of a Lay Coadjutor; to acquiesce in such choice, and there to fix his destiny, without attempting to quit it *.

With respect to the worldly estate of such persons, the rule is (say the Constitutions), to divest themselves entirely of it, from the time of the primary probation, and before entering into the House where the second begins; but if *good reasons* (or rather reasons more useful than good) should prevent this, a promise must at least be given, that, at the end of the first year of the second probation, they should relinquish all their property whenever the Superior might direct †: as to the money they might possess, that was to be distributed at once, or else deposited in the hands of the Superior. The engagement as to the cession of Benefices is much the same, since it purports that they should be devoted to pious works, which means that they should be appropriated to the Colleges of the Society ‡.

These promises must not only be made verbally, but signed §. It is only after these essential preliminaries—after a general Confession, and the reception of the Sacrament,

* "An velit *proprium sensum ac judicium* Societati submittere vel ejus Superiori, ità ut acquiescat, sive inter eos illum constituat, qui in Societate professionem emittunt, sive Superior vellet semper eundem solum ut Coadjutorem (temporalem), &c." EXAM. cap. v. § 8.

† "Antequam in domo aliquâ vel Collegio vivere incipiant, debent omnia bona quæ habuerint, renunciare, AC DISPONERE DE IIS QUÆ IPSIS OBVENIRE POSSENT. Quod si statim propter ALIQUAS HONESTAS CAUSAS, bona non relinquet, promittat se *promptè relicturum omnia*, post unum ab ingressu absolutum annum, quandocunque per Superiorem *injunctum ei fuerit*." EXAM. cap. iv. § 2.

‡ "Beneficia . . . quandocunque Superiori visum fuerit, relinquere debent, . . . vel ei qui contulit resignando, vel ad pia opera applicando, &c." IB. § 5.

§ "Et cùm in libro ad id designato scriptum fuerit & manu ejus *subscriptum quod contentus sit observare omnia ei proposita* . . . ingredietur in domum secundæ probationis, ubi & in secundâ probatione exerceri solent Novitii." CONST. pag. i. cap. 4, § 6.

that any one is admitted to the second probation, or noviciate; after which he receives the title of *Brother*.

Here is great progress made in twelve, fifteen, or twenty days; for what does not this written engagement in spiritual and temporal things import? "It is thus" (says PASQUIER) "that the Legislator of the Jesuits has omitted nothing which "human prudence could suggest, for enriching his Sect; and "it is important to observe the subtilty which he has thus in"troduced: all other Religious Professions assign a whole "year to their Novices: during which the young men have "the means and the leisure of comparing their ability with "the burden which is preparing for them—a practice which is "not observed among the Jesuits: in lieu of it, if there be "any one who, from zeal or indiscretion, wishes to be enroll"ed among them, they suddenly cement a union, and, in order "to dispose of him as they please, he becomes, from the first, "the subject of the two vows of obedience to the General "and to the Pope. He is thus taken in a net from which he "can never extricate himself through life; notwithstanding "which, it is ten, and often twenty years before it may please "the Superintendant of this fine system to admit him to the "full privileges of the Order: a return, however, being im"possible, repentance is excluded; and hence it arises that "so many are now Members of this sect *."

The second probation, or the Noviciate, lasts at least two years; but the General has the power of extending this period as long as the interest of the Society may require †; and it is seen, that, with regard to those Jesuits who have wives and children, he prolongs the time of probation to the end of their lives; LOUIS XIV. for instance, according to the statement

* PLAIDOYER de 1564. See D'ARGENTRE', Vol. ii. p. 365.

† "Quamvis hoc ità se habeat, tamen ut prorogari, ità et contrahi hoc spatium, . . . judicio Præpositi Generalis licebit." DECLAR. IN CONST. pag. v. cap. I. . . . "Prorogari hoc tempus poterit cùm Societas, vel qui ab eâ hanc curam habet, pleniùs sibi satisfieri desiderabit." CONST. Ib.

of CARDINAL DE NOAILLES (quoted before), did not take the vows till the last month of his life.

From what has been stated respecting the twelve or twenty days of the first probation, we may judge of what passes in the two years of the second. It may suffice to add, that, besides those disclosures of the conscience to the Superior which must take place every six months, and besides the examinations which are frequently repeated, there are, above all, six celebrated exercises, entitled *Experimenta*, of which the Constitutions make frequent mention, and which must take place sooner or later, the dispensing power of the General, according to times, persons, and circumstances, being always excepted*; for, as there is no part of the Institute which the Society cannot change, so there is nothing from which the General cannot grant a dispensation.

The first is a month of Spiritual Exercises—of Confessions, of Prayers, of Meditation, &c.: the second is a month's duty among the Patients in an Hospital: the third, which is the most singular, and which is sufficiently dangerous for young novices, left to their own government, is a month's pilgrimage without money, and begging from door to door†: if any doubt could remain as to the evils to which these pilgrimages give birth, it is only necessary to refer to what is recorded in a work published on the subject in Holland in 1740. The fourth is a month's duty in the lower departments of the House; the fifth is the catechizing of poor children in public; the sixth is the exercise of their talents, each in such of the three classes as the Superior may consider him most fit for. These particulars are enumerated for the purpose of shewing the bad taste of the Institute, independently of its vices.

* "Sex experimenta præcipua *præter alia multa* requiruntur. Poterunt tamen anteponi, et postponi, et moderari, et aliquo in casu autoritate Superioris habitâ ratione personarum, temporum, et locorum in alia permutari." EXAM. cap. iv. § 9.

† "*Tertium est peregrinari* mensem alium *sine pecuniâ*, imò suis temporibus ostiatim mendicare." EXAM. cap. iv. § 12.

After the two years of the Noviciate, or second probation, if it is a Jesuit who remains in one of the Houses of the Society, he takes the vows *: he is even obliged to take them, unless the General should interpose any delay; and, by these vows, he enters upon the second division of the first class. He is now no longer a Novice, and receives the title of *Father*.

Continuation of the first Class of Jesuits—Illusion of the Vow of Poverty.

The vow of the Jesuit Novices, which is also that of the Scholastics, is as follows:—

"Eternal and Almighty God! I the undersigned, unworthy as I am, yet depending upon thine infinite mercy and compassion, and desiring to serve thee, make to thy divine Majesty, in presence of the Holy Virgin and all thy celestial court, a vow of poverty, chastity, and perpetual obedience, in the Society of Jesus: and engage to enter into that Society, and remain in it till death, in every particular, ACCORDING TO THE CONSTITUTIONS OF THE SOCIETY †. I therefore most humbly beseech thee, for the sake of the blood of Jesus Christ, to deign to receive this offering, and to grant me the same abundant grace to accomplish these vows, as thou hast given me to make them."

Independantly of the solemnity of this vow, who would not imagine that it would oblige for ever in the sight of God, since nothing can be more express, or more absolute? But as the state of the intention divests the most solemn vow of its obligation, a mental reservation steps in to the aid of the Jesuit on the article of perpetuity. The Constitutions represent the ænigma as couched in the words, "OMNIA INTELLIGENDO "*juxta ipsius Societatis* Constitutiones;" which signify, say

* "Qui in domibus versantur, post biennium vota, emittere debent." CONST. p. v. cap. 4. n. 6.

† "OMNIA INTELLIGENDO *juxta ipsius Societatis Constitutiones*." CONSTITUTIONS, p. v. cap. 4. sect. 4.

they, that the Individual is only bound by these vows, UNDER A TACIT CONDITION, which is, if the Society judges it right, that the obligation should hold. He binds himself in perpetuity, as far as he is concerned; but the Society having power to release him, he is, in that case, FREE FROM ALL HIS VOWS *. Thus the vow is absolute in its terms; but by a mental reservation which makes the Society a party, it becomes conditional: it avails little, therefore, that in its letter the vow is perpetual, since it is thus no other than an uncertain engagement, which is in force no longer than the General may determine. What is this but a mockery of public faith, of God, and of religion?

This, however, is not all: at all events the vow should oblige until the General dispenses from it. For instance, in the vow of poverty, the Individual ought to be bound so far, and the more strictly as it is declared by the Popes that Jesuits of every class without distinction, are *mendicants without fiction or disguise* †. Does, then, the vow of Poverty oblige? Yes, say the Constitutions; but *in the sense of the customs of the Society:* that is, it does not oblige at all. For, first, it does not oblige *at the time,* but is only a promise to observe the vow when the General shall decide that the time for observing it is arrived, by admitting the Individual to the degree of Coadjutor or Professor of the four vows; and this laudable and edifying custom operates so that,

* "Quod dicitur *juxta Constitutiones* intelligendum est, quod emittunt hujusmodi simplicia vota, cum *tacitâ quâdam conditione,* quæ hæc est, si *Societas eos tenere volet.* Quamvis enim illi quod in ipsis est, se obligent in perpetuum liberum tamen erit Societati eos dimittere ... quod si accideret, tunc illi LIBERI AB OMNIUM VOTORUM OBLIGATIONE MANENT." DECLAR. IN CONST. pag. v. cap. 4.

"*Conditio illa tacita* ... etiam in hoc (voto) est intelligenda, *scilicet si Societas eos tenere vellet.*" IB.

† "Societatem & illius Præpositum AC SINGULAS PERSONAS SOCIETATIS, VERE ET NON FICTE MENDICANTES, FUISSE, ESSE ET FORE ... (decernimus), ac omnes & singulas dispositiones in favorem mendicantium ... habere." BULL OF 1571.

notwithstanding the vow of Poverty be made, the Jesuit (mendicant as he is) *may preserve all his property until the time that the Superior shall point out* *. By this means the vow only begins to have an operation when the General decides that it should, and ceases to oblige whenever he so determines. Such is the force of the expressions "*according* "*to the Constitutions, and according to the custom of the* "*Society*," that every thing is promised without any thing being obliged to be observed, and that vows are made to God, without any obligation being felt to fulfil them. Secondly, Should this explanation of the vow of Poverty be insufficient, THE CONSTITUTIONS will supply another. THE DECLARATIONS observe, that this vow of Poverty only applies to *those things which are actually in possession* at the time, and not to others.—Again: As to those things which are in possession, it only obliges *not to use them without the knowledge and approbation of the Superior; but this does not extend to houses, nor to other immoveable property: all that is required with respect to these is, that the party shall be prepared to give them up when the General shall think fit* †; it being

* "Quod autem PROMITTIT Scholasticus in Societate, est in ejus corpus ingredi, UT STATIM OBSERVET castitatem, paupertatem, et obedientiam ACTU, JUXTA SOCIETATIS CONSUETUDINEM, sive admissus sit, ut post absoluta studia sit Professus, sive Coadjutor formatus in suo tempore . . . hæc consuetudo facit, *ut, quamvis votum paupertatis sit emissum, bona tamen temporalia haberi possint* ad certum usque tempus, quod Superiori intra probationis spatium videbitur." DECLAR. IN CONST. pag. 4, cap. 4, § 5. "Quandocunque per Superiorem injunctum ei fuerit in reliquo tempore probationis, . . . ante professionem (Professorum) et tria vota publica (Coadjutorum)." EXAM. cap. 4, § 2.

† "In Scholasticis et aliis (quàm Professis et Coadjutoribus formatis) . . . hoc (nihil proprium tenere) *intelligi debet de rebus iis quæ in præsentiâ subsint earum dispositioni.* Nihil enim horum habere debent, *nisi conscio et approbante Superiore. Neque verò sermo est de bonis quæ fortè procul indè illi habent; de domibus scilicet, vel rebus aliis.* Sed quoad hæc, parati etiam esse debebunt, ut illis se abdicent, QUANDOCUNQUE SUPERIORI VIDERETUR." *Declar. in Const.* pag. 6, cap. 2. § 11. . . "Promittat se promptè relicturum omnia (bona et Beneficia)

always understood that he will never think fit, except when it shall be for the interests of the Society.

Hence it is evident, that, in spite of the vow of Poverty, and the pretext of mendicity, the *poor* mendicant may retain all his property, and even preserve his benefices.

But as to the revenues, the advantage of the Society requires that it should be otherwise in respect to them.—As they are the subject of present possession, although the vow of Poverty does not hinder him from receiving them, it prevents him from disposing of them without the approbation of the Society; which is, in other words, to provide for their being given to the Society. THE CONSTITUTIONS even prescribe to all who are not Coadjutors or Professors of the four vows, *to dispose of nothing as their own absolute property, and only to act as becomes the Religious, and not according to their own will, as before their entrance into the Society;* and consequently at the will of some other *. Thus the Constitutions suppose, in many places, that these Jesuits have made gifts to the Society †.

Thus the welfare of the Society is the supreme law, in the interpretation of vows and contracts. Does any question arise as to the validity or perpetuity of their vows? The absolute vow is only conditional; the public vow is but a simple vow;

post unum ab ingressu absolutum annum, *quandocunque per Superiorem injunctum ei fuerit*, in reliquo tempore probationis, ante tria vota publica (Coadjutorum)." EXAM. cap. 4, § 2 & 3.

* "Ut experiri incipiant sanctæ paupertatis virtutem, doceantur omnes, quod nullâ re tanquam propriâ uti debeant; quamvis necesse non sit, probationis tempore, possessione bonorum se abdicare." CONST. pag. 3, cap. 1, § 7. "Ante ingressum quivis de bonis suis temporalibus PRO SUO ARBITRATU STATUERE POTEST. SED POSTQUAM INGRESSUS EST, tam de Ecclesiasticis quam de Sæcularibus, DISPONERE OPORTET, UT DECET VIRUM SPIRITUALIS VITÆ SECTATOREM." DECLAR. Ib.

† "Si Societati quid dedisset." EXAM. cap. 4. "Verùm in iis quæ vel expendisset, vel dedisset Societati" DECLAR. IN CONST. pag. 2, cap. 3.

the actual vow is no more than a promise to observe it at some future time; the Individual is either not bound, or, if he be bound to the Society, the Society is not bound to him, and, in dismissing him, it absolves him from all his vows. Is there any question as to the vow of Poverty? The Individual is not bound, so far as concerns the acquisition or increase of his property; but if there be a question as to giving it to others than those of the Society, he is bound, and cannot violate his vow. He is a perpetual Jesuit, if it be of advantage to the Society, that he should be so; a Jesuit no longer, if his departure would better answer the purposes of the Society; an Ex-Jesuit, and without the vows, in order to gain or to preserve; a Jesuit obliged by the vows, in order to transfer every thing to the Society: such are the prodigies and anomalies in polity, which the Institute introduces into a State.

Not only can the Jesuit, in spite of his vow of Poverty, preserve his property, but this mendicant can succeed to the inheritance of his relatives, and concentrate in his own person all the possessions of his family. Wherever the Constitutions are literally observed, the Jesuit enjoys all these rights without quitting the Society, provided only he be not a Coadjutor or Professor of all the vows *: so that the Society (says ARNAULD), on whom this alone depends, takes very good care that he shall only become such when all hope of succession is gone.

After these first vows, the party is only in the first Class of Jesuits, but he is in the second stage of that Class. He is a Jesuit *indeterminate* or *indifferent*; for such is the name given by the Constitutions to those who after the first vows abide with patience the good pleasure of the General, in order to know into which of the three Classes they shall enter, or whether they shall enter into either †. They may remain a

* "Non solùm particulares Professi vel Coadjutores formati hæreditariæ successionis non erunt capaces: verùm nec domus, nec Ecclesiæ, nec Collegia eorum ratione." CONSTIT. pag. 6, cap. 2, § 12.

† "Primæ classis sunt qui indeterminatè ad id admittuntur, ad quod idonei esse temporis successu invenientur Illi autem indifferentes

shorter or longer time in this state, according to the will of the Society, or be fixed in it for ever. It is during this state that the General or his Representatives decide, which of the three other Classes, the Jesuit is best qualified to occupy, from the extent of his mind, and the nature of his talents; after which decision (to which he is bound blindly to submit himself), he is prepared at a distance for his vocation, and the Examinants who are destined to qualify him for his future Class, repeat their instructions at stated intervals.

CHAP. XXIX.

SECOND CLASS OF JESUITS. THE SOLE PROPRIETORS OF THE POSSESSIONS OF THE SOCIETY, WHICH HOWEVER ARE ADMINISTERED BY THE GENERAL ALONE.

THE second Class consists of what the Constitutions call Jesuit Scholars, or Students-SCHOLASTICI; that is, those Jesuits who are permitted to apply themselves to their studies: MORERI divides them into Regents or Masters, and Students. PASQUIER observes; "He who first set his hand to the establish-"ment of the Jesuits, finding the poverty which was vowed "too difficult of digestion, resolved in a sophistical spirit to "make a distinction, namely, that inasmuch as the exercise of "the profession was twofold, as well for Religion, as for the "sciences, so the Order should consist both of Monasteries, "and Colleges; that the Monasteries should be certain small "chapels or cells, as least in his estimation, and that the Col-"leges should be large spacious Palaces; that though, in their "religious character, they could possess nothing, yet that, in "their character as Scholars, they should possess abundance.

ingredientur ad quemvis ex dictis gradibus qui Superiori videatur." EXAM. cap. 1, § 11. "Qui ut indifferens examinandus est interrogetur, *si Societas illum vellet* ad officia tantùm inferiora, vel humilia *semper* applicare." IB. cap. 8, § 3.

"The ostensible administration, however, of this wealth was "vested in the Religious Professors *." It is in effect these Jesuit Students, who, mendicants as they are, are the real Proprietors † of the immense wealth of the Society, of its well-endowed Colleges, its Houses of Probation, which are dependant on the Colleges, and of the rich Benefices which are united to them. They are, however, only Proprietors, on condition of not touching them, for it is the Professors of all the vows, those poor Evangelists ‡, possessing nothing in the world, and pure from every species of avarice, with whom the Constitutions rest the ostensible administration of the property §. Thus, the only rich Members of the Society appear to be the Students; and thus the Society has Colleges every where, in order that every where it may have wealth. The Students, however, are only rich in theory, for in practice even they can administer nothing: on the contrary, it is the poor who are reduced to beg and live upon alms, namely, the Professors of the four vows, to whom the Institute nominally consigns the administration of the funds: an admirable contrivance of the Society, by which the poor Jesuit transfers to the rich one all the merit of his poverty; in exchange for which, the rich Jesuit transfers to the poor one all the benefit of his riches.

But, in effect, these Professors are scarcely more advanced with their supreme administration, than the Scholastics, with their right of propriety; since, in reality, both the one and the

* D'ARGENTRE', Vol. ii. p. 365.

† "Collegia redditus habent." DECLAR. IN CONST. pag. 3, cap. 2. "Domus probationis sunt veluti membra Collegiorum." EXAM. cap. 1.

"Habet Societas Collegia et domos probationis redditibus dotatas, *ad Scholasticorum sustentationem*, antequàm in Societatem vel ejus domos recipiantur." EXAM. cap. 1, § 4. "Societas *in usum Scholasticorum* reddituum administrationem exercebit." DECLAR. IN CONST. pag. 4, cap. 2, § 5.

‡ "Cum vitam AB OMNI AVARITIÆ CONTAGIONE quàm remotissimam et EVANGELICÆ PAUPERTATI quàm simillimam voveant."

§ "Supremam curam et superintendentiam Collegiorum professa Societas habebit." CONST. pag. 4, cap. 10, § 1.

other have only the name, and the General is the sole Proprietor. It is by him alone that the Scholastics exercise their proprietorship, and the Professors their administration. It is he alone who names the Professors who are to administer in his name; and it is to him alone that the Professors who are delegated, render any account *; it being, however, always understood, as the Constitutions provide, that the General himself shall only use this wealth for the benefit of his Monarchy, and for the purpose of arriving at the great end to which all these Colleges and the whole Institute of the Society tend †; that is, to acquire and preserve friends, and gain over enemies, for this is one of the main articles which the Constitutions enjoin §.

To return to those Jesuits who are at the same time so rich and so poor: The Constitutions divide them into Scholars or Students, simply so named, and approved Students. The simple Scholars are Jesuits, who are admitted to a course of study, without having yet accomplished the two years of probation, and the six famous exercises comprised in the first Class: as to those Jesuits who have completed these, if they are thought fit for study; if they have a superior intellect,

* "Hujus superintendentiæ *executio penès Præpositum Generalem erit.*" CONST. pag. 4, cap. 10, § 2. "Societas (professa) in usum Scholasticorum suorum . . . reddituum administrationem *exercebit, per Præpositum Generalem*, vel Provincialem, vel alium *cui Generalis id commiserit.*" DECLAR. IN CONST. pag. 4, cap. 2, § 5. "Totius administrationis ratio Rectoribus constet, ut *eam reddere quandò et cui per Præpositum Generalem constituetur.*" CONST. Ibid.

† "Generalis nec in suum nec in ullorum consanguineorum suorum *bona temporalia possit convertere* sese in eorum superintendentiâ ad majorem gloriam et servitium Dei (gerat)." CONST. pag. 4, cap. 2, § 5.

"Hujus superintendentiæ *executio penès Generalem erit*, qui *finem illum ad quem Collegia et Societas tota contendit*, præ oculis habens, meliùs quid eisdem conveniat, intelliget." CONST. pag. 4, cap. 10, § 2.

§ On these words, "*Bona Collegii tam stabilia quàm mobilia conservando*," the Declarations say, "Ad ea quæ dicta sunt reducitur, *cura conveniens amicos conservandi, et ex adversariis benevolos reddendi.*" DECLAR. IN CONST. cap. 10. "Detur quod convenit, ei cui dari debere *Generalis* sentiret." CONST. pag. 9, cap. 4.

talents, and, above all, if they are fitted for the Society, and its extensive objects (for only select characters can be admitted), they are received as approved Students for the greater glory of God *, and commence their course of Study. This course lasts a long time. There are four years, at least, for Theology alone, independantly of Humanity and Philosophy. They are also obliged to be Regents in the Colleges of the Society for a certain number of years, and it is this which acquires them the title of Masters.

The vows of the approved Students are the same as those which have been before considered, and, of course, equally illusory. The Declarations themselves invalidate them, and the Approved Students preserve their funds in the same manner as the *indifferent* Jesuits. It further appears from the Constitutions that they are not more obliged to wear the habit; for the Declarations say, that it is fit to give a more becoming and commodious habit to them than to the Novices, because (among other reasons) the Colleges have the funds: but they advise the shunning of superfluity in the dress †. Here, then, is a second Class of Jesuits independantly of the Habit.

* "Admittere poterit eos qui *ad Institutum Societatis* ei idonei videbuntur, sive in *Scholasticos approbatos* admittendos censeat." CONST. pag. 9, cap. 3, § 1. "Juverit non quoscunque, sed ELECTOS HOMINES, etiam inter Coadjutores formatos, aut Scholasticos retineri." CONST. pag. 8, cap. 1, § 2. "Ad gloriam Dei in Scholasticos approbatos admittuntur." CONST. pag. 4, cap. 3, § 3.

† "Cum Scholasticis approbatis & iis qui studiis vacantur, in iis quæ ad vestitum attinent, magis quàm cum iis qui probantur, ratio haberi (potest) decentiæ exterioris & commoditatis . . . quia Collegia redditus habent: quamvis superflua semper evitari debeant; in particularibus verò prout unicuique convenit, procedetur." DECLAR. IN CONST. pag. iii. cap. 2.

CHAP. XXX.

THIRD CLASS OF JESUITS—SPIRITUAL AND TEMPORAL COADJUTORS.

The third Class of Jesuits is that of the Coadjutors. It is possible to arrive at this (as at that of Professors of all the vows) without passing through that of Students, as it is also to be a Professor of all the vows, without being a Coadjutor. This depends upon talents and circumstances; above all, upon the advantage of the Society; and in every case, on the will of the General, who alone disposes of all things throughout the whole extent of the body.

But, in order to become a Coadjutor, or a Professor of all the vows, the two years of probation, and the six exercises comprised in the first class, must have been passed, unless, indeed, the General should dispense from one or the other, in whole or in part; for he has the absolute power of subtracting any of the requisitions of the Institute on his sole authority*. It is also necessary to have begged from door to door for three days, in order to preserve the memory of the primitive poverty of the Society, and, as a proof that the Society, ever disinterested (as it is known to be), has no desires for the present life, but only prefers its claims to a future state of existence †.

The Jesuit Coadjutors are divided into Spiritual and Temporal. The Spiritual must be Priests, and sufficiently instructed to assist the Society in its spiritual functions, such as

* "Quamvis hoc (biennii necessitas) ita se habeat, tamen ut prorogari, *ita & contrahi* hoc spatium, quibusdam in causis, ex causis tamen non levis momenti, *judicio Præpositi Generalis, cujus erit dispensandi jus*, licebit. Rarò tamen id fiet." DECLAR. IN CONST. pag. v. cap. I.

† "Per triduum . . . ostiatim mendicare debent, vestigia sequendo primorum quandoquidem . . . nec petendo, nec expectando præmium ullum in præsenti hac & labili vitâ, sed æternum sperando, &c." EXAM. cap. iv. § 27.

Confession, Preaching, the Instruction of youth, and the Teaching of the *Belles Lettres**. The Temporal Coadjutors (who are properly only Lay Brothers) are not to be in Holy Orders, but must still have sufficient ability for the service of the Society in all those external things in which it may be necessary to employ them†. The Jesuit is sometimes a *simple* Coadjutor for a long time ‡, according to the will of the General, that is, destined to become a *complete* Coadjutor, and undergoing, for that end, frequent examinations, which serve to prepare him for it. His vows are much the same as those of the first Class, except that in this case the General, or his representative, is invoked, *as occupying the place of God*; the form being, "I promise to Almighty God, in presence of the "Virgin his mother, and of all the heavenly choir, and to "you, Reverend Father General of the Society of Jesus, "*occupying the place of God* (or to you, Reverend Father, "the Representative of the General of the Society, *occupying* "*the place of God)*, perpetual poverty, charity, and obe- "dience; and in virtue of such submission, to employ my- "self in the instruction of youth, *according to the method* "*prescribed in the Apostolic Letters, and in the Constitutions* "*of the Society* §." In the vow of the temporal Coadjutors,

* "Spirituales qui Sacerdotes sunt, & litteris sufficienter ornati, ut in rebus spiritualibus Societatem juvent . . . in audiendis confessionibus, in exhortationibus, in doctrinâ Christianâ, & aliis litteris edocendis. His eædem gratiæ ad animarum auxilium, communicari *possunt*, quæ Professis ipsis solent," EXAM. cap. vi. § 1, 2.

† "Temporales ad sacros Ordines non promoti . . . in rebus externis quæ necessariæ sunt, possunt juvare, ut in ministeriis omnibus inferioribus & humilioribus quæ ipsis injungentur . . . participes (fient) . . . omnium indulgentiarum & gratiarum quæ Professis ad suarum animarum salutem . . . concessæ fuerint." IB. § 1, 3.

‡ "Quod tempus cum Superiori visum fuerit, poterit prorogari." EXAM. cap. i. § 17.

§ "Ego promitto *Omnipotenti* Deo, coram ejus Virgine *Matre*, & totâ cœlesti curiâ, & tibi Reverendi Patri Præposito Generali Soc. Jesu LOCUM DEI TENENTI, & Successoribus tuis, *(vel* tibi Reverendi

the clause "in the Instruction of youth" is omitted: it is the same in other respects.

These vows are public, but are made, by the very Constitutions of the Society, to depend more or less for their nature and character upon the *intention* of the party taking them; and upon the condition tacitly implied, as to whether the Society may choose them to be kept or not*: in these vows, also, as in the others, *mental reservation* finds a prominent place, and the Individual, as in other cases, is bound to the Society without the Society being bound to him; although it thus receives his vows, and deprives him of his property; presenting, in every instance, the same monstrous incongruity in a civil and religious commonwealth.

With respect to the private property of the Jesuit Coadjutors, the Constitutions prescribe that they shall dispose of it before these public vows†. The Jesuits, therefore, who have arrived at this degree, no more preserve their property than

Patri Vice-Præpositi Gener. Soc. Jesu & Successorum ejus, LOCUM DEI TENENTI), perpetuam paupertatem, castitatem & obedientiam, & secundùm eam peculiarem curam circa puerorum eruditionem, JUXTA MODUM in Litteris Apostolicis & Constitutionibus dictæ Societatis expressum." CONST. pag. iv. cap. 4, § 2.

* "Coadjutores oblationem suam trium votorum facient, quæ publica, licèt non solemnia sint; et exindè Coadjutores, formati vel spirituales vel temporales censendi sunt." EXAM. cap. vi. § 8.

"Quamvis multi adessent cùm (Coadjutorum) vota fiunt, non ideò tamen mutant naturam *simplicium*. Quandoquidem intentio emittentis & admittentis . . . hæc est, ut nec emittantur, nec admittantur ut solemnia." DECLAR. IN CONST. pag. v. cap. 4.

"Quod dicitur juxta Bullas & Constitutiones, intelligendum est, quod Coadjutores emittunt hujusmodi simplicia vota, *cum tacitâ quâdam*, in quod ad perpetuitatem attinet, *conditione*, quæ hæc est, si *Societas eos tenere* volet. Quamvis enim *illi, quod in ipsis est, se obligent in perpetuum, suæ devotionis, et stabilitatis gratiâ*, liberum tamen erit Societati eos dimittere." DECLAR. IN CONST. pag. v. cap. 4.

† "Ante tria vota publica, Coadjutores reipsâ (bona) relinquere, ac pauperibus dispensare debent, ut consilium Evangelicum, *quod non dicit: Da consanguineis, sed pauperibus perfectiùs sequantur.*" EXAM. c. 4.

the Professors of all the vows: but, what becomes of it? Let us see the course of the Constitutions on this head.

First, the Society only admits the Jesuit to the rank of complete Coadjutor, or Professor of all the vows, when all hope of succession is extinct, in order that the mass of his property may be increased from all that may be gathered from his family: ARNAULD reproached the Society with this artifice.

Secondly. When the admission is to take place, the Constitutions admonish him that he ought to dispose of his property, not in favor of his relations, but of the poor, in other words, of the Society*.

Third. They further apprise him that it is no longer the time for him to dispose of it, of his own proper will, as he might have done, before he entered into the Society, but that he can only dispose of it, as a Religious person †; that is, at the will of another.

Fourth. Lest, however, he should imagine that he might still dispose of it in favor of his Relatives, the Constitutions enjoin, as a duty, to refer the question of disposing of his property to the judgment of one, two, or three persons, WHO MUST BE JESUITS, *unless the Superior should decide otherwise;* which he will take good care never to do, and to execute blindly whatever they may judge most perfect and most pleasing to God ‡: at the same moment the Constitutions command these Jesuit Referees to represent to him upon this

* See the last note.

† "Ante ingressum, quivis, de bonis suis PRO SUO ARBITRATU statuere potest. SED postquam ingressus est . . . disponere *oportet*, ita ut decet virum spiritualis vitæ Sectatorem." DECLAR. IN CONSTIT. pag. iii. cap. 1.

‡ "Ideoque *cùm existimaret in Consanguineos ea esse dispensanda*, committere ID DEBET, judicio unius, vel duorum, vel trium et eisdem acquiescere, et quod illi sentient PERFECTIUS et Deo gratius esse . . . exequi DEBET." DECLAR. IN CONST. pag. iii. cap. 1. "*Intelligendum est* INTRA SOCIETATEM . . . (eos) assumi DEBERE." DECLAR. IN EXAM. cap. 4.

head, what is the most perfect and meritorious course to be pursued *. In this way, the Relations are excluded; for, the Constitutions have just pronounced that it is more perfect to give them nothing at all.

Fifth. For the same reason, this property remains in the hands of the Jesuits in perpetuity; not only on the title of poverty, but on that of an appropriation more perfect and more agreeable to God. In fact, the Constitutions, not content with representing the gift to the Society as an act of devotion and piety, exalt such a dedication as an offering which is indisputably one of the greatest perfection and excellence; since the Society is consecrated altogether *to the greater glory of God*, to the universal interests of humanity, and to the perfection of souls †.

Sixth. To this end, however, the General must be left the absolute master as to the appropriation of this property ‡. For if, even in giving all he possesses to the Society, the donor should designate any particular place as the object of his bounty rather than another, this would be such an imperfection, that it could not be endured, in any degree, without the General being first consulted, and without his displaying such an excess of condescension, as to pardon the mistaken Jesuit, in the hope that the divine goodness would deign to supply

* "Rectores . . . vel quicunque cum quibus aget, qui sic habet in animo sua bona dispensare, ut in cæteris rebus; ita & in hâc quod PERFECTIUS EST, QUODQUE MAJORIS MERITI . . . ei repræsentare DEBENT." DECLAR. IN CONST. Ibid.

† "Qui in ingressu suo, vel post ingressum . . . MOTUS SUA DEVOTIONE, vellet bona sua, vel eorum partem, in SOCIETATIS SUBSIDIUM dispensare, HAUD DUBIE opus faceret MAJORIS PERFECTIONIS; . . . exoptando majus et universalius bonum Societatis, *quæ tota* ad majorem Dei gloriam, ac *universale bonum* & utilitatem animarum instituta est. (Ideò) *hoc judicium ei relinquat qui Societatis universæ curam habet* Quandoquidem ille meliùs, quàm quisquam alius, intelligere, debeat *quid conveniat* . . ." CONST. pag. iii. cap. 1, § 9.

‡ See the last note.

what is wanting to his perfection *. Would any Jesuit, therefore, who becomes a Coadjutor, or a Professor of all the vows, choose to be considered an imperfect Jesuit by his General, and by the whole Society? In order, then, to preserve his claims to perfection, he must give his whole property indefinitely to the Society, and leave to the General the absolute power of doing what he will with it: the operation of this argument in concentrating within the Society the property of families must be sufficiently obvious.

CHAP. XXXI.

FOURTH CLASS OF JESUITS—PROFESSORS OF THE FOUR VOWS.

THE Professors are the finished members of the Society. It is they who have taken those superior and solemn vows which the Jesuits, according to the Advocate General MARION, "only permit those to take whom they admit to the most secret mysteries;" and who, as is also observed by the King of Portugal, "have given the necessary testimonies that they "are worthy of having confided to them the horrid secrets of "Conspiracies †."

In a strict sense, these alone compose THE SOCIETY, and their class is denominated in the Constitutions, by way of distinction, the Professed Society, PROFESSA SOCIETAS: they

* "Nihilominùs si ad locum unum (Societatis) potiùs quàm ad alterum, QUAMVIS ID IMPERFECTUM SIT (inclinaret), certiorem reddere Generalem poterunt, AN SIT ALIQUID HUJUSMODI IMPERFECTIONIS TOLERANDUM, sperando quod supplebit divina bonitas quod . . . *ad majorem ipsius perfectionem deesse cernitur.*" DECLAR. Ibid.

† See his Manifesto for the expulsion of the Jesuits, dated 3d September, 1759, p. 10.

are at least the principal members of the body *. They have the supreme government of the Colleges, and it is from them alone that the small number are chosen, who have a voice in the Election of the General †.

A vocation so sublime requires, of course, the great and long probation, which the Constitutions prescribe. Besides the two or three years of probation, the six celebrated exercises, the variety of examinations, the ceremony of begging for three days, the disclosure of their conscience every six months to the Superiors, &c. with all which, however, the unlimited power of the General enables him to dispense, should he think fit, the Constitutions demand the *full renunciation of his own will and his own opinion;* they further require virtue and science in the Candidate, and that he shall be a *Priest* ‡.

To establish his claims to science, he must maintain Theses. But should the Jesuit possess such important *gifts* as are *a substitute for science;* above all, should he be *of distinguished birth,* the rule would not be too strictly interpreted, and they would not fail to admit him. It belongs to the General alone, to appreciate the value of these gifts, and to judge of every

* "Quarta nominis Societatis acceptio, et *maximè propria, Professos duntaxat continet* . . . quòd hi sint in Societate præcipui." DECLAR. IN CONST. pag. 5, cap. i. "*Professa Societas*, præter tria vota, votum facit expressum Summo Pontifici." EXAM. cap. i. § 5; and CONSTIT. pag. 4, cap. x. § 1.

† "Supremam Curam vel Superintendentiam Collegiorum . . . Professa Societas habebit." CONSTIT. pag. 4, cap. x. § 1. "Ex illis *aliqui* suffragium activum et passivum habent in electione Præpositi Generalis." DECLAR. IN CONST. pag. 5, cap. i. "Nullus qui quatuor vota solemnia in Professione non emiserit, suffragium activum et passivum ad (Generalis) Electionem habere poterit." DECLAR. IN CONST. pag. 8, cap. iii.

‡ "Illi ad Professionem digni habebuntur, quorum vita *diuturnis ac diligentibus probationibus*, à Præposito Generali . . . *perspecta* valde et approbata fuerit." CONSTIT. pag. 5, cap. ii. § 1.

"Peractis priùs experimentis et probationibus debitis, et hos sufficienter in Litteris eruditos, in vitâ et moribus DIU probatos, et omnes Sacerdotes." EXAM. cap. i. § 8.

thing else with reference to *the greater glory of God;* that is, with a view to the greater advantage of the Society *.

In general, Jesuits are only admitted to the full Profession in a very limited number, and only those who are remarkable for their talents and their doctrines. Jesuits who have been long exercised in virtue and self-denial: such are the Professors who are necessary to the General, for the interests of his Monarchy †.

It is also *he alone who decides upon admission to Profession*, and it is *only on very rare occasions that he can transfer the power to any Provincial.* Even he himself is only to decide for it, *upon certain information*, India alone excepted, on account of the distance. He can, however, refer the matter to a third person, but only on condition that he shall be a Jesuit, *in whom he shall have as much confidence as in himself;* of such importance is the decision! And in fact, as M. MARION observes, it involves an admission to the most secret mysteries of the Society ‡.

* "Tamen qui . . . egregia Dei dona haberet, ex quibus quod studio Theologiæ deest, compensari posset, sine eo ad Professionem trium, *et aliqui viri insignes* etiam ad quartum votorum, quamvis hoc extendi nequeat admitti possent . . . *Horum donorum judicium* Præposito Generali tantùm, ut quod foret ad majorem Dei gloriam faceret, relinquetur." DECLAR. IN CONST. pag. 5, cap. 2.

† "Juverit magnam turbam hominum ad Professionem non admitti." CONST. pag. 8, cap. i. § 2.

"Non enim alii quam *spiritûs et doctrinæ selectæ viri, et multùm diù* exercitati in probationibus virtutis et *abnegationis sui ipsorum*, ad Professionem admitti debent." CONST. pag. 10, § 7.

‡ "Quamvis in . . . Indiis possit Præpositus Generalis judicio Provincialis relinquere . . . num aliquis ad Professionem admitti debeat necne, . . . non facilè ulli Provinciali facultatem admittendi ad Professionem committet, nisi priùs certior ipse factus, ad (tales) admittendos particulariter consensum præstiterit." DECLAR. IN CONST. pag. 5, cap. 2.

"Cum unum . . . ad Professionem per alium admiserit, priùs nominatim de eo certiorem fieri, et de eorum dotibus ipsi satisfactum esse, oportebit . . . Vel hoc munus admittendi . . . *alicui cui perindè ac sibi ipsi confidat* peculiariter committat." DECLAR. IN CONST. pag. 9, cap. 3.

The vow is the same, as in the case of the Coadjutors and Professors of the three vows, with the addition only of a vow *of special obedience to the Pope in all that concerns the Missions.*

This is the place to observe, that the Institute of the Jesuits makes as great a mock of the Pope on the vow of Obedience, as it does of other men on the vow of Poverty. It may be remembered, that when IGNATIUS perceived that the obstacles raised at Rome against the approval of the Society chiefly turned on the limited obedience which was promised to the Pope, he resolved to engage for an unlimited obedience to PAUL III. who, flattered by the offer, granted his Bull of approbation on 27th September, 1540; while the subsequent Bulls frequently refer to that engagement. But THE CONSTITUTIONS shew that the Pope, who thought he had secured every thing, in fact secured nothing: for, whether by a mental reservation, the promise only had for its object, the person of PAUL III. in particular, or however else, it appears that this fourth vow of *obedience to the Pope* is confined to *what concerns the Missions* *; and that there may be no mistake, the Declarations take particular care to observe, that THE WHOLE OBJECT OF THIS FOURTH VOW OF OBEDIENCE TO THE POPE has been, and still is, to restrain it to the Missions: AND IT IS THUS, they add, THAT THE APOSTOLICAL LETTERS MUST BE UNDERSTOOD, where this obedience as to all which the Pope may command, and as to the places to which he may send persons, are treated of †. Who does not admire the magical power of the Society, by which it directs *the intention* of the party binding himself, so that an indefinite obligation becomes a limited

* "Insuper promitto specialem obedientiam Summo Pontifici, circa Missiones; prout in eisdem Litteris Apostolicis et Constitutionibus continetur." CONST. pag. 5, cap. 3, § 3.

† "TOTA INTENTIO quarti hujus voti obediendi Summo Pontifici, FUIT ET EST *circa Missiones.* Et *sic oportet intelligi* Litteras Apostolicas ubi de hâc obedientiâ loquitur: IN OMNIBUS quæ jusserit Summus Pontifex, et *quocunque* miserit, &c." DECLAR. IN CONST. pag. 5, cap. 3.

one, a vow of universal obedience is converted to a particular one, and an engagement to proceed to all places, is only a promise to go to some; by which means the Society derogates from the Bulls of the Popes, and virtually defeats their operation. Nor is this all: for, even as to the Missions, although, when the Pope orders them to be proceeded in, the vow obliges a person to set out; it is no less certain, that if the Pope should not have precisely fixed the period of return (which he can hardly ever do), *the General shall recal* the party whenever he pleases, for such is in its turn the law of the Institute*: thus the General can defeat what the Pope may have enjoined; and in this way is the fourth vow of obedience to the Pope invalidated, by the interpretation of the Society.

To this may be added, first, that the General can send indiscriminately to the Missions, all Jesuits whether Professors or not†; while the Pope can only send the Professors of the fourth vow, who are never very numerous. Secondly, the Constitutions say in another place, that when the Pope shall not have fixed the time for the duration of a Mission, to any particular spot, it shall be understood to be for *three months:* this is undoubtedly little enough, and a manifest violation of the purpose of the Pope; but we find in another line, that it *shall depend* on the will *of the General, whether the person shall remain a longer or* SHORTER TIME‡: his will, of course, would decide for the shortest period, whenever the Pope's order did not please him: in other words, if the Pope can send at his pleasure, the General can instantly recal at his. Third, In addition to the

* "Generalis in Missionibus omnem habebit potestatem . . . *Potest etiam missos revocare.*" CONST. pag. 9, cap. 3. On which the Declarations say, "Non solum missos per seipsum, *sed etiam per Summum Pontificem*, nullo tempore definito potest revocare." Ibid.

† "Generalis . . . mittere poterit omnes sibi subditos, sive professionem emiserint, sive non emiserint." CONST. pag. 9, cap. 3, § 9.

‡ "Si ad particularia loca, tempore minimè limitato, per Summum Pontificem mitteretur, *ad tres menses* ibidem manendum ei esse intelligatur, et magis AUT MINUS . . . Quæ omnia JUXTA SUPERIORIS ARBITRIUM." CONST. pag. 7, cap. i. § 6.

statement in the Constitutions, that it is only on the subject of the Missions, that the Society submits its own will to that of the Pope, the Constitutions add, that it is on condition that the Pope shall do nothing contrary to the opinion of the General. Let all Jesuits (say they) submit implicitly upon this point to the Pope and to the General: and as to the General, in what relates to his own person, let him also submit to the Pope, AND TO THE SOCIETY *; that is to say (as the Declarations explain it), to the Jesuits who are at Rome. Thus the Pope alone can do nothing, or little; and such is the amount of the vow of Papal Obedience!

If it should be inquired how it is, that the Popes have not perceived the mockery thus put upon them, or, if they have seen it, why they have borne it, we may inquire in turn, how is it that Catholics at large have been deluded by the Jesuits' vow of Poverty? or, if they have seen through it, why so many civilized States have not for the space of two Centuries rid themselves of such an Institute?

The poverty of this Society in general, and of its Professors in particular, is one of the most prominent features of the Constitutions. It is exalted in them, as the great fundamental article of the Society; as the object of its peculiar choice; and as that which it has most at heart to preserve in all its purity †. In conformity with this pious zeal, the Constitutions require a particular vow from each of the Professors of the other vows, never to consent to any alteration whatever, in the Constitutions, on the subject of Poverty, nor even that the General Assembly of the Society shall make the least change in that particular ‡.

* "ET IN HAC PARTE, cùm *omnem proprium sensum ac voluntatem* (Summo Pontifici) subjecerit, . . inferiores hanc curam universam Summo Pontifici AC SUPERIORI SUO; Superior verò quod ad suam personam [attinet, Summo] Pontifici ET IPSI SOCIETATI, relinquet." CONST. pag. 7, cap. i. § 2.

† "Paupertas ut munus Religionis diligenda, et in suâ puritate conservanda est." CONST. pag. 6, cap. ii. § 1.

‡ "Et ne in re tanti momenti Constitutiones mutentur, post emis-

They go farther—in order to elevate the Poverty of the Society above that of the Mendicant Orders, they prescribe that the Churches of the Society and its Houses of Profession, shall have no description of revenue, neither in respect of their endowment, nor for the service of the Vestry; and they expressly prohibit them from receiving, except from God himself, any stipendiary or eleemosynary payment, either for the Mass, or for Preaching, for the Instruction of youth, the administration of the Sacraments, or any other office of Piety *.

In a word, the Society at large, and its Professors in particular, *ought not to enjoy, and cannot enjoy, any revenues or other possessions whatever.* They are bound collectively and individually to depend upon God alone for their subsistence, in full confidence that he will find means, notwithstanding this want of all resource, to provide for them †. There are to be no other estates nor revenues throughout the Society, except for the Colleges and Houses of Probation alone, and this without either the Professors, or their Houses, being ever able to ap-

sam Professionem, unusquisque promittat coram Præposito Generali . . . offeratque in conspectu Creatoris et Domini nostri, quòd nunquam assentietur, ad immutandum quòd ad paupertatem in Constitutionibus pertinet, nec in conventu totius Societatis." DECLAR. IN CONST. Ibid.

* "Sic paupertatem accipiendo, ut nec velit nec possit redditus ullos ad suam sustentationem, nec ad quidvis aliud habere; quod non tantûm in particulari de unoquoque, sed etiam de Ecclesiis et domibus Societatis Professæ, est intelligendum." EXAM. GEN. cap. i. § 3.

"Redditus nulli, ne Sacristiæ quidem, aut Fabricæ haberi possunt; sed neque ullâ aliâ ratione, ita ut penès Societatem eorum sit ulla dispensatio." CONST. pag. 6, cap. ii. § 2.

"Nec etiam pro Missarum Sacrificiis, vel prædicationibus, vel lectionibus, vel ullius Sacramenti administratione, vel quovis alio pio officio, ex iis quæ . . . Societas potest exercere, stipendium ullum, vel eleemosinam, quæ ad compensationem hujusmodi dari solent, *ab alio quàm* A DEO possunt admittere." EXAM. cap. i. § 3.

† "Nec redditus nec possessiones, nec in particulari, nec in communi." CONST. pag. 6, cap. ii. § 5.

"In solo Deo . . . fiducia constituatur, sine redditibus ullis ipsum nobis prospecturum de rebus omnibus convenientibus." CONST. pag. 6, cap. ii. § 2.

propriate any part to their own use. The General himself cannot dispense from this law: in fine; the Professors of the vows, in their House of Profession, shall only live upon alms *: these Professors are obliged, as well as the Coadjutors, to dispose of all their property and benefices before their vows, and as in the case of the Coadjutors, for the advantage of the General: they cease also from the right of individual succession, nor can the Society succeed for them: in this particular, there is but one law for each.

Here, then, are the Poor as completely poor as can be imagined, and here are the truest Mendicants; nothing can be finer in theory: in practice, however, how is it that these venerable Professors, and their magnificent houses subsist, for they are known to subsist, in the richest manner, and no one has ever seen them beg? No Alms-box is placed in their Churches, for the subsistence of the poor Professors of the Society: the Constitutions expressly prohibit such a practice: as to mendicancy, there are to be mendicants in every House of Profession †: but these are, in fact, no other than Honorary Petitioners: the subsistence, however, of these Professors, and the support of their vast edifices, do not fall from the skies. Let us hear the Constitutions on this subject.

To begin with the Professors: first, if they are *useful to the College*, would it be just that they should not subsist on the revenues of the College? "Although" (say the Declara-

* "Professa Societas quidquam privatæ utilitatis ex Collegiorum redditibus quærere vel in suum usum convertere non possit." CONST. pag. 10, cap. iv. § 1. "Nec redditibus Collegiorum in domibus utantur." CONST. pag. 6, cap. ii. § 3. "In usum Societatis Professæ redditus Collegiorum convertere, Præpositus Generalis non possit." CONST. pag. 3, § 18. "Generalis nec in suum, nec in Professæ Societatis usum bona temporalia Collegiorum possit convertere." CONST. pag. 4, cap. ii. § 5.

"Professi vivant ex eleemosinis in domibus." CONST. Ibid.

† "Nulla sit in Ecclesiâ arca in quam eleemosinæ conjici solent . . . Sit unis vel plures ad eleemosinas petendas quibus personæ Societatis sustententur, destinati." CONST. Ibid. § 8 & 10.

tions) " neither the Professors nor the General can derive as-
" sistance from these revenues, yet they may be applied to the
" wants of those Professors, who *may be* useful to the Col-
" leges, such as the Administrators, the Preachers, the Pro-
" fessors, the Confessors, the Visitors, the other Professors who
" attend to their spiritual or temporal advantage: those again
" whose presence there, may be either necessary, or even de-
" sirable." To whom then will not this extend? for will not the exhibition of a good example be very desirable in these Colleges? " those also who shall direct Education; who shall " assist the Coadjutors; and who shall compose the Council of " the Colleges *." Thus, here are the General and the whole of the Professors of the Society, maintained and clothed at the expense of that part of the Colleges; since the chief care and superintendance of them belongs to the Professing Members of the Society †. These members are useful, then, to the Society: they are even in the first rank of utility, as Administrators of the Spiritualities and Temporalities: with respect to the General, who will say that he is useless? It is by him also, that the Professing Members exercise the superintendance of the Colleges, and to him they render an account of their government.

Lest, however, it should be thought, that the appropriation

* " Cùm dicitur non posse Societatem Professam, vel ejus Præpositum Generalem juvari redditibus Collegiorum, . . . possunt nihilominùs expendi in usum illorum qui Collegiis utiles fuerint; hujusmodi sunt ADMINISTRATORES, Concionatores, Lectores, Confessarii, Visitatores, et alii Professi, vel similes personæ quæ spirituali vel temporali Collegiorum hujusmodi utilitati vacant." DECLAR. IN CONSTIT. pag. 4, cap. ii.

" In Collegiis habitare diù etiam possent, cùm necessarium aut *conveniens*, ad ipsius Collegii bonum esset; si ad gubernationem studiorum essent necessarii . . . vel si . . . ad Coadjutores sublevandis . . . si ad visitanda et dirigenda Collegia, &c." DECLAR. IN CONST. pag. 6, cap. ii.

† " Supremam curam vel superintendentiam Collegiorum Societas professa habebit." CONST. pag. 4, cap. x, § 1.

of the College revenues is confined to those Professors alone, who discharge spiritual and temporal functions, the Declarations further inform us that it is sufficient that they should be *useful to the general good of the Society* to entitle them to subsistence from its funds. Can it be imagined, then, that there can be a single member of the venerable Senate of Professors whose labours do not, in some way or other, contribute to the general good of the body? If, in writing, for instance (and which in fact is a case adduced by the Declarations), can the Colleges refuse a participation in their revenues, to the writers employed in its service? and where is the Professor who has not written either well or ill in the cause of the Society? It is not, however, required that the labours in question should be actually *necessary* to the general good of the Society: it is sufficient that there be an advantage of *convenience* *; nor is it, finally, essential that they should be resident in the Colleges: for, besides the Jesuits who perform their course of studies there, and who are actually maintained from the Revenues of the Houses of Profession, and those of Probation, other Members of the Society, whose number is indefinite, are useful OUT OF THE COLLEGES, and therefore are supported at their expence; for instance, say the Declarations, those agents of the Society who transact its affairs with the Pope, or with other powers †; the General in particular, who has not only a right

* "In Collegiis Professos non habitare, intelligitur diù in eis manendo . . . *diù etiam possent* . . . quandò necessarium aut *conveniens*, ad *universale bonum* id videretur; ut si aliquis cum expressâ facultate Præpositi Generalis, *scribendi gratiâ*, per tempus aliquod, se eò reciperet." DECLAR. IN CONSTIT. pag. 6, cap. 2.

† "Rectores . . . provideant necessitatibus . . . Scholarium qui in ipsis Collegiis degunt, eorumque qui disponentur ut ad illa admittantur, ATQUE EORUM ETIAM QUI EXTRA COLLEGIA GERUNT ILLORUM NEGOTIA." CONSTIT. pag. 4, cap. ii. § 5. "Qui disponuntur ut ad Collegia mittantur, illi sunt qui . . . ex DOMIBUS SOCIETATIS PROFESSÆ, vel domibus probationum, ad studia mittuntur. . . Qui negotia Collegiorum EXTRA EA gerunt, IN PRIMIS intelliguntur Procuratores qui in Summi Pontificis, vel *aliorum Principum* curiâ, NEGOTIA SOCIETATIS gerunt." DECLAR. IN CONST. pag. 4, cap. 2.

to provide himself, at the expence of the Colleges, with such a House as shall be judged fit, but to distribute presents from the revenues for the glory of God, that is to say, for the benefit of the Society *; in a word, all those without distinction who, residing out of the Colleges, conduct their affairs, whether spiritual or temporal, or rather, as the Declarations say, the affairs of the Society.

It is evident, therefore, that all the Professors of the vows subsist upon the revenues of the Colleges, and that no Individual among them, as is pretended, is reduced to subsist upon alms. Should *any scruples*, however, arise upon particular cases, they are removed in the following way—It is to be understood that as "*de minimis non curat lex*," so *minor matters go for nothing;* and consequently that Professors of the vows, who are even *useless to the Society*, may be supplied from the revenues of the Colleges, *provided it be to no great extent*:—that the Holy See having no desire that the Colleges should be inhuman, the gift of clothing and other assistance which the House of Profession cannot give, are not contrary to the Constitutions †. Again—the true sense of the Constitutions is not what might be supposed in reading them; for they state

* "Vestitûs, victûs et expensarum quarumlibet ad personam Præpositi spectantium, . . . prout Societas Præpositum ipsum ac se decere et Deo gratius fore judicabit . . . (ex redditibus Collegiorum) non illi præcluditur ostium, ut . . . detur quod convenit *ei cui dari debere* ad gloriam Dei, Generalis sentiret." CONST. pag. 9, cap. 4, § 1. DECLAR. Ibid.

† "Res minimæ ducuntur pro nihilo; et ita ad scrupulos eximendos, declaratur, ubi Rector eum qui . . . viatico egeret, viatico aliquo ac eleemosinâ prosequeretur, recipi posse. Quòd autem Collegia suppleant aliquos sumptus quos . . . facturæ essent domus, si possent, ut *vestitum* et viaticum . . . providere . . . non est contra (Constitutiones)." DECLAR. IN CONST. Ibid.

"Sine tali etiam causâ (being engaged in the service of the Colleges) posset expendi aliquid, quod exiguum sit, cum quovis homine de Societate . . . Quod enim tam est exiguum, ut nihilum ducitur; et scrupuli eximuntur, hinc inhumaniter se habendi, indè verò contra Sedis Apostolicæ intentionem agendi." DECLAR. IN CONST. pag. 4, cap. 2.

nothing more distinctly than that the Houses of Profession ought not to consider the funds of the Colleges as their own property, nor regard them as designed for the particular expences of their House; but they do not mean that the Professors are not to be assisted from them *. It is unnecessary to proceed further in order to shew that all the pompous professions of the Constitutions as to the poverty of the Professors of the four vows; as to their title of "real mendicants," and as to the alms upon which they subsist, are only a mockery; and that, in point of fact, these Professors are only imaginary paupers, who subsist, like all the three other classes of Jesuits, upon the funds of the Colleges.

As far as the Houses of Profession themselves are concerned—although they ought to have neither possessions, nor revenues, either in common or in particular, they may have a habitation both in town and country; they are not even obliged to confine themselves to what is necessary, but may procure what is convenient and commodious. It is only prescribed, in order that the letter of the rule may not be violated, that no part of the property should be let, and that none of its produce should be sold, lest the rent of the letting, and the profits of the produce should be regarded as revenue †. It may be

* "Cùm dicitur non posse Societatem Professam . . . juvari redditibus Collegiorum, intelligendum est . . . quòd non possint in proprios ipsorum usus converti. Possunt nihilominùs expendi in usum illorum qui Collegiis utiles fuerint . . . Sine tali etiam causâ posset expendi aliquid quod exiguum sit." DECLAR. IN CONST. pag. 4, cap. 2.

"Quòd Collegia suppleant aliquos sumptus quos . . . facturæ essent domus, si possent, ut vestitum . . . non est contra intentionem Constitutionis, quæ cavet ne Collegiorum redditibus ad victum et vestitum, et *alias expensas proprias*, domus juventur." DECLAR. IN CONST. pag. 6, cap. 2.

† "Non solùm redditus, sed nec possessiones ullas habeant in particulari, nec in communi, . . . præterquam quod ad habitationem vel usum necessarium eis, aut valdè *conveniens* fuerit. Cujusmodi duceretur si . . . locus aliquis . . . qui aëre salubriori et *aliis commodis* polleret, admitteretur . . . Ille sit, ut nec aliis locetur, nec fructus qui reddituum loco esse possint, habeat." CONST. pag. 6, cap. 2, § 5. "Si

asked upon this; whether the profits of the Medical Laboratory of the House of Profession in Paris, did not form as good a revenue as the rent of a house, or the price of fruit?

The Constitutions, indeed, evince some scruples respecting those cases where the country habitations produce oil, wine, and corn. These Houses again may possess, although in common, moveable property—money—a Library—and all that is essential to the support and comfort of life*: although they ought to have no revenue as an endowment, nor under any other designation, they still do possess revenue under that and other names; for these Habitations and their Churches are well supported: but in order to preserve some consistency, and not to alter the vow of Poverty, the Houses of Profession do not administer these goods with their own hands: they merely take care that those who do administer them, employ them for the House†; resembling in this, the Capuchins, who, although they never touch money themselves, are none the poorer on that account.

Although these Houses ought not to receive immoveable property, they yet do receive it; it is true, that, after having received it, *they are bound to sell it as soon as they may be able*, and apply the produce to the support of the Poor of the Society (that is to say, to themselves), or to the support of the

vini, vel olei, vel tritici proventum ferrent, vel si fructus et olera ex hortis venderentur (non) licebit; quamvis fructibus . . . ad commodum domûs suæ uti possint." DECLAR. IN CONST. Ibid.

* "Rerum mobilium, ut pecuniarum, vel librorum, vel *earum quæ ad victum et vestitum pertineant*, potest in communi proprietatem habere." DECLAR. IN CONST. Ibid.

† "Redditus nulli, ne Fabricæ applicati, haberi possint." CONST. pag. 6, cap. 2, § 2.

"Si aliquis ex fundatoribus domorum, vellet redditus aliquos ad fabricæ usum relinquere . . . non esset id à paupertate Societatis alienum, dummodò nec dispositio eorum ad Societatem pertineat . . . *Quamvis id illi curæ esset, ut is cui tale munus commissum est, suum officium faceret;* et SIC IN REBUS SIMILIBUS." DECLAR. IN CONST. pag. 6, cap. 2.

Poor who are not of their Society: but by the injunction to sell at the soonest, we are to understand that they are to sell as late as possible, or rather not to sell at all; for they are permitted to wait the most advantageous opportunity for procuring a good price, and even not to sell at all, if the property in question *is necessary to the House* *.—Although they cannot receive any alms for their Masses, Confessions, Preachings, or other duties, yet when they are given, they do receive them; but upon condition, that, in receiving them, they shall exercise a mental reservation, by which they shall receive them as alms in general, and not as alms applicable to those services †.

Lastly, although they ought to possess no species of fixed and permanent revenue, yet they do possess it: for, if any charitable Testator bequeaths to them an estate in perpetuity, they accept it; but it is on the following conditions; first, that it was the express desire of the party that they should enjoy it, and was not solicited by them; and secondly, that they shall institute no action at law in order to its payment ‡; although the Colleges may institute it for them. These examples may afford some evidence of the chicanery of the Institute of the Jesuits.

* "Quia non est habitura Societas jus civile *ad rem ullam stabilem* . . . quidquid stabile illi datum fuerit, teneatur eo quàm primùm poterit se exuere et vendere, UT PAUPERIBUS SOCIETATIS, vel externis, suâ in penuriâ subveniatur . . . Temporis tamen opportunitas ad vendendum non est excludenda; et hoc intelligatur, cùm res illa stabilis necessaria non est ad domûs usum." DECLAR. IN CONST. pag. 6, cap. 2.

† "Nec postulando, nec admittendo stipendium, vel eleemosinas ullas, quibus Missæ, Confessiones, Prædicationes, &c. compensari videatur." CONST. pag. 6, cap. 2, § 7. "Quicunque voluerint, domum eleemosinis juvare possint . . . Tamen non debet quidquam accipi, tanquam stipendium, vel eleemosina, pro iis quæ eis communicantur; ita ut hoc detur, aut accipiatur pro illo." DECLAR. IN CONST. Ibid.

‡ "Redditus nulli . . . haberi possint, neque ullâ aliâ ratione." CONST. pag. 6, cap. 2, § 2. "*Eleemosinas perpetuas* si aliqui sponte suâ relinquerent, nullum jus civile ad eas petendas in judicio requiratur, sed cùm ad id charitas eos moveret, tunc eas elargiantur. . . . Nec quemquam ad (eas) domibus relinquendas invitare debet." CONST. Ibid.

CHAP. XXXII.

OTHER VOWS—ALL JESUITS CAN BE DISMISSED—DANGER TO STATES.

BESIDES the Professors of the four vows, there are Professors of three vows only. These are such as, although they have deserved well of the Society, or are endowed with singular piety, have not however the necessary talents for admission into the grand Council of full Professors: they are generally confined to the Ministry of Confession. The General, who alone admits them, receives them but rarely, and in a limited number: they have no voice in the election of the Generals; they can attend and vote at the other General Assemblies, but can fill no office which may give them authority over Professors of the four vows: they must have been at least seven years in the Society.

The Constitutions do not enjoin any particular dress as indispensable: the habit actually worn is only matter of custom; and the Institute does not even require the Professors of the four vows to be clothed otherwise than other persons in the Society. "In the mode of dress" (say the Constitutions, in speaking of the Professors, and the Coadjutors), "three things must be observed;—first, that the habit "be proper—second, that it be *conformable to the custom of* "*the place*,—third, that there be nothing contrary to the Po- "verty of which they make profession. Thus, it will not be "consistent to use velvet, or superfine cloth, which must there- "fore be avoided." The Declarations add, "What is said of "velvet, and superfine cloth, must be understood of *the new* "*dress which the House may furnish*; for there is no inconve- "nience in those who have entered the Society with superfine "cloth or other stuffs, *continuing to use them*; nor even that "ON CERTAIN OCCASIONS, AND UPON PARTICULAR NECESSITY, A "JESUIT SHOULD WEAR RICHER HABITS, *although decent ones*;

"but he ought not to wear them *in common use**." We need therefore be no longer surprised that in India the Jesuits assume on certain days the habit of Mandarins: it is the law of the Institute.

Thus it is not only the two first classes of Jesuits, who may be Jesuits without the habit. It is the four Classes, and the Society at large, which, according to the Institute, in spite of their three or four vows, may be true Jesuits without the habit; and this is the case of all those Jesuits who live in the world; and that whether they have passed through all the vows, or have only taken those of obedience to the General, and of living and dying in the Society.

All the Professors of the four vows without distinction are obliged, after taking the vows called solemn ones, to take what they term the simple vows. That of Poverty, has already been spoken of at large, and we have seen the nature of such a Poverty. The others are—first, to renounce ambition: they engage to do nothing in order to procure degrees in the Society, and to denounce those who do: —second, to guarantee the power of the General, over those who may be raised to dignities out of the Society; they engage not only to take no steps to arrive at such dignities, but even to refuse their consent thereto, so far as in them lies, that is to say, if they are not forced to give it by the orders of the Superior, which oblige under pain of sin. The Institute goes much further. It involves an engagement by this vow, that even in the case of being compelled to accept a Bishopric, and

* "In vestitûs ratione tria observantur. Primum, ut honestûs ille sit; alterum, ut ad usum loci in quo vivitur, accommodatus. Tertium, ut Professioni paupertatis non repugnet. Videretur autem repugnare si sericis vel pretiosis pannis uteremur; à quibus abstinendum est." CONST. pag. 6, cap. 2, § 15. Upon which the Declarations say: "Hoc intelligendum est in iis, quibus domus novas vestes providet. Non tamen repugnat quòd qui Societatem ingrediuntur, si panno pretiosiore, aut re simili induti venerunt, eo uti possint; nec etiam, si in occurrenti aliquâ occasione, vel necessitate, quis vestibus melioribus, honestis tamen, indueretur. Sed ad ordinarium vestiendi modum eis uti non debent." DECLAR. Ibid.

without doubt also the Bishopric of Rome, the Jesuit Bishop or the Pope shall always retain *such a dependance upon the General of the Society, as never to refuse his advice, or that of the Jesuit whom he may deign to appoint as his Representative.* It is necessary to vow in addition, to OBEY this advice with docility. It is true that it is added in the vow, "*If I think* his counsel preferable to my own opinion;" but it is also added, "THE WHOLE BEING UNDERSTOOD ACCORDING "TO THE CONSTITUTIONS AND DECLARATIONS OF THE SO-"CIETY *;" which signifies that the Bishop or Pope is to renounce his own judgment †, and always to believe that the opinions of the General or of his Representative, are much better than his own. "It is not so much, however" (say the Constitutions), "that he who becomes a Bishop, must have a "Jesuit for his Superior, as that it is an obligation which he "willingly imposes on himself of more certainly obeying God, "in having one near him, who may freely propose to him "what shall be most conducive to his glory ‡." It is evident,

* "Insuper promitto, si . . . hâc ratione in præsidium alicujus Ecclesiæ promovear; pro curâ quam de animæ meæ salute, ac rectâ muneris mihi impositi administratione gerere debeo, me *eo loco ac numero habiturum Præpositum Societatis Generalem*, ut *nunquam consilium audire detrectem*, quod vel ipse per se, vel QUIVIS ALIUS DE SOCIETATE QUAM AD ID IPSE SIBI SUBSTITUERIT, dare mihi *dignabitur*. Consiliis verò hujusmodi ita me PARITURUM SEMPER esse promitto, si ea meliora esse, quàm quæ mihi in mentem venerint, judicabo. OMNIA INTELLIGENDO JUXTA SOCIETATIS JESU CONSTITUTIONES ET DECLARATIONES." CONSTIT. at the end of the 10th part.

† "Superiorem loco Christi agnoscentes . . . et veram abnegationem propriæ voluntatis et judicii habere; voluntatem ac judicium suum cum eo quod Superior vult et sentit, omninò conformantes, propositâ, sibi voluntate ac judicio Superioris, pro regulâ suæ voluntatis et judicii." CONST. pag. 3, cap. 1, § 23.

‡ "Non quòd habeat, qui Prælatus est, aliquem de Societate Superioris loco; sed quòd sponte in Dei conspectu vult ad id faciendum obligari, quod . . . melius esse intellexerit; quòdque placeat esse aliquem qui sibi cum charitate et libertate Christianâ . . . id proponat." CONSTITUT. pag. 10, § 6.

notwithstanding the subterfuge of this explanation, that, according to the Institute, the General ought to govern the Bishop or the Pope in the same way as he governs the Jesuit; or rather, that he ought to be, in effect, the Bishop or Pope, under another name, as, according to the Bishop of Leira, he would be *associated to the throne*, and be the real King, under the guise of a Monarch attached to the Society. The only object, therefore, which this vow can have, is connected with the vast design of universal empire; and it must remain for states and governments to determine the extent of the danger to which such a superiority on the part of the General, and such a subjection on the part of Episcopacy and Royalty, must expose them.

But if a Jesuit, elevated even to a Bishopric, is thus bound to a dependance upon the Society, the Society is not bound in the same way to him. The Jesuit, indeed, is bound, and so bound to the Society, that if he should withdraw from it of himself, the Society has a right to reclaim him, as an Apostate, and to make him return to his duty: upon this the Constitutions are express. It is true, that if the matter does not appear to merit the attention of the Society, they do not exercise this right, and even *liberate the party from his vows*, in order to remove his scruples*. It is also true, that if, after his departure, he has taken the habit of another Order, the Society generally abstains from exercising its rights, in order that it may avoid litigation †; but if it be a particular subject, from whose usefulness the Society has conceived great hopes, "she may" (say the Constitutions) "use all possible "diligence to restore him to his duty, and she shall have

* "Ad eos reducendos qui sine licentiâ recederent, si priùs parùm idonei ad Societatem habebantur, nullâ diligentiâ opus erit: sed relaxato illis voto ut omnes scrupuli eis eximantur." Constr. p. ii. c. 4, § 4.

† "Quamvis ad Societatem idonei . . . si aliam religionem ingressi sunt, & ejusdem habitu induti fuissent, litigandum esse Societati, nec procurandum videtur ut eos reducat." Declar. Ibid.

"power, for this purpose, to use the privileges which the "Holy See has conceded for such an object *. She ought "also, after his return, to impose such penalties upon him, as "may serve to restrain others, unless she may consider that, "in any particular instance, a milder course may be more "expedient †."

To this may be added, that if the Society suffer a Jesuit to apply for permission to retire from it, the very admission of his request only confirms the strength of his connexion; for, if the General judge that he asks it without sufficient cause, and that he is a subject qualified for the Society, he has a right to *impose silence upon him, and to punish him severely if he persists:* he can also *prosecute him* AS AN APOSTATE, *if he should obtain his object upon a false statement* ‡. In short, no Jesuit, if even the Pope should give him preferment, could relinquish the Society without the consent of the General, unless it were to become a Chartreux.

Thus, those members who quit the Society, only leave it, because the Society not thinking them worth retaining, does not care to exercise its right of keeping them, contrary to their own inclinations.

* These privileges are, to pursue Offenders as Apostates, and to arrest and imprison them, with the aid of the secular arm.—Bull of POPE PIUS V. (dated 15th January, 1565), in favor of the Jesuits.

† "Si habitum . . . non induissent, poterit ea diligentia adhiberi quam ordinata & prudens charitas dictaverit ad eos reducendos." DECLAR. Ib. "Diligentia adhiberi ad eos reducendos poterit, & privilegiis à Sede Apostolicâ ad negotium hujusmodi concessis . . . uti licebit." CONST. Ibid. § 5. "Quod ad satisfactionem attinet . . . cùm ejus satisfactionis scopus sit aliorum ædificatio, &c." DECLAR. Ibid.

‡ "Omnes qui dimissionem petunt . . . & *idonei alioquin ad Societatem judicantur* . . . Quòd si Præpositus Generalis non judicaverit causas ad dimissionem sufficientes & idoneas, sub *obedientiæ præcepto perpetuum illis silentium* indicat, eosque, si non obtemperent, pro delicti qualitate severè *puniat* . . . Eos qui è causis non veris, fraude ac dolo, dimissionem obtinuerunt . . . posse Superiores contra eos agere, tanquam contra veros Apostatas." SEPTIMA CONGREG. GENER. 1616. *Decret.* 22.

On the other hand, the Society is never bound, and cannot be compelled to retain any one, contrary to his own choice, though he were even a Professor of the four vows; *all can be expelled from the Society*, say the Constitutions, *even the Professors, in certain cases, to whatever rank or dignity they may have arrived in the Society. The General himself may be divested of his place, and, if necessary, he ought to be dismissed.* They only require that *greater caution should be used in these dismissals when they affect Jesuits, who are admitted into the arcana of the Society* *.

With respect to the causes of dismissal, the King of Portugal observes, in his celebrated Manifesto, that "none, from "the Novices to the Professors of the fourth vow inclusive, "have the least right to demand information as to the faults for "which they are either punished or banished, and that secret "denunciations occasion numbers to be driven away in igno-"rance of the reasons †."

It is not that the Constitutions do not state certain causes of exclusion. In the case of the General, for instance, they speak of *assassination*, of *appropriating the revenues of the Colleges* for particular purposes, of alienating the Estates of the Colleges or Houses, of *maintaining erroneous doctrine*; such, for instance, as that of the General GONZALES, who thought proper to write against their favourite Doctrine of Probability: but besides that the Constitutions permit them to interpret according to their own notions (in the case of the General, for instance), *those mortal sins* which issue in

* "Omnes ut in Constitutionibus dicitur, dimitti possunt . . . in quibusdam casibus etiam Professi cujuscumque gradûs & dignitatis in Societate sint, dimitti possent." DECLAR. IN CONST. p. ii. c. 1. "Si quid horum accideret, potest ac debet Societas Generalem officio privare: & si opus est, à Societate removere." CONST. p. ix. c. 4, § 7. "Alii tamen faciliùs quàm alii, dimittentur." DECLAR. Ibid. "Et causas ad dimissionem dignas, eò graviores esse oportet, quò quis arctiùs Societatis corpori conjunctus est." CONST. Ib.

† See his Manifesto to the Bishops of his Kingdom, pp. 35, 42.

external acts *, the Declarations apprise us of *a power of dismissal* for SECRET CAUSES, even *for causes which do not involve any sin*; of a power also of *secret dismissal*, under pretext of sending the party elsewhere, in cases where the reasons cannot appear without disturbing the minds of other Jesuits †. In general, they leave it to the discretion of the Superior to declare or not, whether in public or private ‡, the reasons of exclusion; and it is frequently the will of a single individual, such as the General, or, in certain cases, the Provincial, which decides upon these dismissals, without the advice of any one being taken; a fact which justifies the observation of the King of Portugal respecting what he terms *the legislative, inviolable, and despotic power of the General*, and *the blind, absurd, and perpetual obedience*, which is exacted of the Jesuits *to those mysterious laws, which must be executed without appeal.*

Such, then, is the lot of a Jesuit according to the Institute itself, that, after having grown old in the Society—after being despoiled of his property, either by his own vows, or by the orders of his General; after having renounced all hopes from his birth, his family, or his talents; after being rendered incapable of any other occupation than a religious life; after having been bound before God by peculiar vows; after having wasted his days in rendering himself irreproachable; he may in a moment, for an unknown cause, which shall convey no imputation of Sin, and for no other reason than because the interests of the Monarchy of the Jesuits require

* "Peccata mortalia in externum actum prodeuntia." CONST. p. 9, c. iv. § 7.

† "Præter hos nonnulli occultè dimitti possunt, quandò causæ, QUÆ PLURIMÆ (& quidem ex illis ALIQUÆ SINE PECCATO ESSE POSSENT), essent occultæ, & si dicerentur, in aliis aliquid perturbationis timeretur tunc conducibilius est aliquo prætextu, ut probationum, extra domum mitti." DECLAR. IN CONST. p. 2, c. 3.

‡ "Reddere rationem causarum . . . vel non reddere, in communi, vel in particulari, magis vel minus conveniet." DECLAR. IN CONST. p. 2, c. 3.

it *, be inhumanly expelled, and fall, as it were, naked upon Civil Society.

It might be considered that the Jesuits would at least return the property that he might have given them, or secure him some subsistence. But how could poor people, like the Jesuits, give any thing? And as to *returning*, the Constitutions have taken good care of that; for if they formally provide that *he shall carry away all that belongs to him*, on one hand, nothing belongs to him if he has given up every thing; and, therefore, the Declarations say that there will be no difficulty in finding what belongs to him: on the other hand, he will only take back of those things given to the Society what shall be specifically found †. Therefore, as it will hardly ever happen that they still exist, it will be for the General, or his Delegate, to decide whether any thing or nothing shall be given him in their stead ‡; so that, if the disinterestedness for which the Society is celebrated, decides for little or nothing, the Jesuit will have given every thing to the Society; his health, his talents, the best part of his life; and will find himself thrown upon the state, with no other means of subsistence than carrying disturbance into his family, or depending upon public charity. What a charge in every respect for his family and the state, will be that of a man who has grown old among the Jesuits, and who is imbued with their spirit, and poisoned with the maxims of their morality!

There is no good citizen who must not exclaim against

* "Vel quòd ad commune bonum Societatis, non conveniat, ut in eâ maneant." CONST. p. 2, c. 1.

† "Ac secum omnia sua ferat." CONST. p. 2, c. 3, § 3. "Ea quæ ipsius esse constet, difficile non est statuere ut secum ferat." DECLAR. Ibid.

‡ "In iis quæ expendisset, vel dedisset Societati . . . prudentiæ Superioris dimittentis relinquetur, ut habitâ ratione, tum æquitatis, tum ædificationis, statuat, num illi aliquid ampliùs, *quàm quod invenietur de rebus ipsius*, dari debeat, NEC-NE: & si amplius, quantum." DECLAR. Ibid.

what is contained in these Constitutions, which are unjust in principle, and opposed to the tranquillity of families; Constitutions which bind only one of the parties, and which, placing all the advantage and security on one side, leave only to the other, all the loss and uncertainty: this part of the Institute, however, is one of its principal subtleties.

"The power of dismissing the Jesuits" (says GREBERT*), "is one of the peculiarities of the Society; for, if they depart, "the Society receives them back with the same facility. Now, "why" (he inquires) "does she concern herself about these "members when dismissed, if they were really released from "all engagements with the Society, and how is she interested "in their welfare? Are there any secret conditions in the "dismissals, as there are in the vows? Undoubtedly there "are—the Society dismisses them *only for a season*: on their "return, the vows resume their force; and although this does "not appear from the terms of the dismissal, the fact is evi-"dent: the arrangement is understood to be for the benefit of "the Society, OMNIA INTELLIGENDO JUXTA SOCIETATIS CON-"STITUTIONES."

The Constitutions explain this mystery, in providing, as they do †, that the Society may recal those whom it sends away, and that it even depends upon the Superior to recal them at once, without any further trial.

This double power of dismissing and recalling, is a vast advantage to the Society, both in its political and pecuniary interests.

Should the political interests of the Society, for instance, require that, in certain critical circumstances, she should have agents who are devoted to her, residing in particular states,

* See *Requête au Roi signée en* 1733, *par feu M. Godefroi, Avocat au Conseil*, p. 23.

† "*Sive recesserit sponte suâ, sive dimissus, qui redit, si admittitur*, denuò examinari debet, & generalem Confessionem facere, ipso in ingressu, ab ultimâ . . . & aliis probationibus exerceri; PROUT SUPERIORI . . . VIDEBITUR." CONST. p. 2, c. 4, § 8.

who, without appearing to be connected with her, may yet conduct her affairs; the General has only to dismiss skilful and confidential Jesuits at a seasonable moment, who are liberated, perhaps, from particular vows, or liberated only for a time; still retaining them bound to him, by the perpetual vow of obedience; and, after these secret arrangements, restoring them, in appearance, to a civil life, but leaving them, in effect, for the remainder of their days, should it be necessary, to disturb and injure other States, while they promote the interests of the Society.

On the other hand, should the pecuniary benefit of the Society be in question, and an opportunity offer for a Jesuit to succeed to any considerable property, the General has only to dismiss the Member from the Society; who, bound notwithstanding, by certain vows to the Society, and depending upon her for the time and nature of his liberation, will be liberated no longer than may be necessary for the object in view, and only on condition of his returning to port laden with the spoils which may become the common property of the pious adventurers with whom he is associated.

By these dexterous contrivances, the Jesuits who are dismissed (says PASQUIER), "when filled with wealth, are compelled, as Members of the Society, to disgorge, for the advantage of the Society, whatever they may have acquired *."

If examples of this kind should be required, they may be found in the following cases: the first is that of the Jesuit GREBERT; the second, of COUNT ZANI.

GREBERT, after having been in the Society thirteen years, after having taken the three vows, and discharged all the functions of Spiritual Coadjutor, was adroitly dismissed for the purpose of receiving from his Mother a full donation of her property; but with the manifest design of its afterwards passing in different ways to the Society, to which he was no less de-

* See PLAIDOYER, Vol. ii. p. 365.

voted than when he quitted it *. He had already begun to execute his project, when his Brother complained of it to the King. "Your Majesty," says he, "witnesses in the Father "GREBERT a remarkable example of the abuse which is prac- "tised in Flanders of sending away the Jesuits and annulling "their vows, from a criminal motive of worldly advantage. "The cause of your Majesty's Petitioner is that of the Public "and of the State. The harmony of families is disturbed, "and Religion is scandalized. The only sure mode of eradi- "cating such cupidity and abuse, is to declare dismissed Je- "suits incapable of all succession: when there shall be no "more prospects from such a course, the door will be closed "against dismission †."

The other instance is that of COUNT ZANI—"CHARLES "ZANI was the son of the Count JOHN ZANI of Bologna, and "entered into the Society of Jesuits in the year 1627, having "before his admission made a complete renunciation of all the "property to which he might ever be entitled; expressly de- "claring that neither himself nor the Society should ever lay "any claim to it. After he had been eleven years in the Society, "his Father, and the Count ANGELO his Brother, died; upon "which the Fathers of the Society persuaded him to quit it, "for the purpose of succeeding to their property, and of "afterwards returning to the Society: for this end, the neces- "sary letters of dismission were sought from the General "VITELLESCHI, which were accordingly sent to the Provincial "MENOCHIUS: before they were delivered to CHARLES ZANI, "he was obliged to make a vow of returning to the Society "with all the property which might be recovered by him, "and the following is a copy of the obligation which he "signed:

"I CHARLES ZANI, being about to receive my Letters of "dismission from the Society of Jesus, do, before they shall "be delivered to me by the very Reverend Father STEPHEN

* See *Requête*, p. 1. † Ibid. p. 12.

"MENOCHIUS, the Provincial, voluntarily promise and vow in "the presence of God, and do in conscience bind myself in "the strongest manner in my power, that after I shall have "received my said letters of dismission, I will demand of those "who may then be the Superiors of the Society, permission to "re-enter the said Society, so soon as I shall have accom- "plished the object for which I have required and received "the said Letters; hereby declaring and binding myself to "make the said application to be restored to the said Society, "at such time as the Reverend Father VINCENT BARGELLIN "shall judge the most fit, and according as he shall con- "sider my affairs to be properly arranged; holding myself "obliged, in that particular, to follow his pious judgment "and will, in order to avoid all doubts on my part, and to "know more certainly the time and season for accomplishing "my present vow to the honour of GOD." He quitted the Religious habit on the 27th of November, 1639, as he has himself testified by a writing under his hand. Having afterwards come into the possession of his estate, he altered his mind, and went to Rome for the purpose of obtaining a dispensation from his vow; but he could not succeed in procuring it from POPE INNOCENT X. Being afterwards seized with a fever, he made his will in favor of the College of Jesuits at Bologna, through the influence of those Fathers who besieged him day and night for that object; and after this, he died. The Jesuits immediately seized upon his property; but the family opposing their pretensions, the affair became the subject of litigation. The Jesuits being afraid that either in the proceedings which had commenced, or in the subsequent judgment, their extraordinary conduct with reference to the deceased party, their insatiable thirst of money, and their new method of invading inheritances, might be exposed to the world, obtained from the Sovereign Pontiff ALEXANDER VII. an Act of Grace by which he commanded the Judges of the Court to terminate the proceedings, by way of compromise; which was done by dividing the whole property in question

into twelve parts, five of which were allotted to the Jesuits, and the other seven to the Family, who obtained them only after infinite trouble, and innumerable impediments on the part of those Fathers, and after their having almost entirely dissipated the property in question*.

It can hardly be necessary, after these examples, to inquire what opinion ought to be formed by every civilized State, of such an Institute as this: an Institute where every thing is indefinite which regards the condition, the person, and the property of its citizens, and where nothing is fixed but the facility of appropriating the possessions of Families and Individuals: an Institute which seizes the early period of unreflecting youth, in order to impose engagements of a permanent nature, for the purpose of making an alienation of the property of others in favor of the Society, as a meritorious act; and in order to bind others by vows, whom it may sacrifice at discretion; since it openly boasts, that if they are bound to the Society, the Society is never reciprocally bound to them: an Institute which imposes upon the public faith, and invades the security of families, by vows similar indeed to those of other Religious Orders, but which forms only wealthy characters capable of possessing and inheriting property in spite of their vow of Poverty; citizens ready to return to the world in spite of their dedication to Religion; and men free to be married hereafter in spite of their vow of chastity, and which further invalidates family donations, distributions, and arrangements, for their own advantage, in spite of their solemn renunciation of all temporal good: an Institute which, by all this theological magic, has for its design to aggrandize itself, by means of its professedly poor members, who are indeed poor enough in themselves, but rich with relation to the Society; and to extend its dominions, its conquests, and its wealth by the dismissions which have been noticed, which have not so much for their object the casting of bad subjects on the

* See *La Morale pratique des Jesuites*, Vol. i. towards the end.

State, or the ridding itself of those who are unfit for its own mysteries, but which are intended for the better direction of its own affairs by means of such agents, and the subjection of every thing to the controul of these Ex-Jesuits *.

Indefinable Society, which holds that part of the world which submits to its influence in a constant delusion! and which, dispersed as it once was, and again will be, presents in its laws, its vows, its tenets, its members, and its whole structure, nothing but uncertainty and contradiction: having rules to-day, which to-morrow may be changed for others; maintaining alternately, by its convenient system of PROBABILITY, the affirmative and the negative of every proposition; and varying its doctrines according to times, places, and circumstances; forming real mendicants of Religious Professors, when it would acquire the privileges of mendicants; but forming them no longer when it would possess or succeed to wealth; exacting absolute vows when it would bind others to its interests; and enjoining only conditional ones, when its interests require that these vows should be broken; at one while, putting such a construction on its vows as that poverty shall not prevent the enjoyment of property—at another, that they forbid all accumulation, but still that they do not prevent, if the Society should see fit, the acquisition of fresh property.

In such an Institute, where all is unfathomable, it may naturally be inquired whether the Superior, whose office it is to give a colour and interpretation to the vows, regards those who take them as Jesuits irrevocably, or only for a specific period? The Jesuits, in order to obtain a donation, which the Mother of their celebrated Member LA RUE had granted to them, for the time of her son's *making profession*, maintained, in 1665, that *the three first vows were a true Profession, by which the Jesuits were, like other Regulars, completely engaged to* GOD, *and to Religion, without the power of return*;

* The real object of the Institute in these provisions appears particularly in the nature of the vow which the Society requires in the case of its Bishops.

the vows being made to the Rector himself, in presence of other parties, and sanctioned by the General.—In 1712, they contended, on the contrary, in order that their Father GREBERT might be qualified to receive a general Donation from his Mother, that *they are only simple vows, which are made in secret, to God alone, and not to Superiors; that they are but initiatory; only involve a conditional engagement; and do not irrevocably bind the individual to the religious state without the power of return.*

"What a contradiction is here!" (observes M. GREBERT, with some humour:) "Is it part of the Society's *Doctrine of Probability*, whether those who have taken the first vows "are the Religious, or are not the Religious? Here is the "question supported both ways. They are Religious, in order "to profit by the donation of the relative of the Jesuit LA "RUE. They are not Religious, for the purpose of entitling "their Member GREBERT (dismissed with that express object) "to property differently circumstanced. Here are the argu- "ments on either side, but the course of Inheritances does not "depend upon *the Doctrine of Probability* *."

It is this double interest, varying according to circumstances, which prevented the Jesuits in the time of PASQUIER, from giving a definition of themselves; and which induced him to designate them as "*Hermaphrodites, who, in order to be "Seculars and Regulars* at the same time, are neither one nor "the other †."

Under these circumstances, it is impossible to know whether the man who is a Jesuit to-day, may not to-morrow be at large in the world, without bonds, or vows; while, on the other hand, there is no assurance, that, under a secular garb, and even with the profession of a Lutheran, a man may not be a Jesuit.

* See *Reponse à deux Requêtes des Jesuites*, p. 9 and 11.

† *Catéchisme des Jesuites*, Book i. chap. 15.

CHAP. XXXIII.

THE CONSTITUTION OF THE SOCIETY IS MONARCHICAL, OR RATHER DESPOTIC: THE WHOLE AUTHORITY, THE ENTIRE PROPERTY, THE GOVERNMENT, AND CONDUCT OF THE SOCIETY, ARE VESTED IN THE GENERAL.

IT was further essential, *in order to accomplish the vast objects of this Society, that it should form a body, all whose members should be indissolubly united to their head, by the obligation of unreserved obedience* *; that, therefore, its Constitution should be in a manner military; and that its General should have the same command over this immense army of the soldiers of Jesus, as the Generals of ordinary armies possess over their troops: it was necessary, as THE KING OF PORTUGAL observes in his Manifesto, "in order to form the union, "the consistency, and the strength of the Society, that there "should be a government not only monarchical, but so sove- "reign, so absolute, so despotic, that even the Provincials "themselves should not have it in their power, by any act of "theirs, to resist or retard the execution of the orders of the "General. By this legislative, inviolable, and despotic "power; by the profound devotedness of the subjects of this "company to mysterious laws, with which they are not them- "selves acquainted; by the blind and passive obedience with "which they are compelled to execute, without hesitation or "reply, whatever their Superiors command; this Society is at "once become the most consolidated and powerful body, and "at the same time the greatest and most enormous of abuses, "to which there is an urgent necessity that the Church and

* "Nec conservari, nec regi, atque adeò NEC FINEM AD QUEM TENDIT SOCIETAS consequi potest, si inter se et cum capite suo membra ejus unita non fuerint . . . hujusmodi unio magnâ ex parte per obedientiæ vinculum conficitur." CONST. pag. 8, cap. 4, § 1, 3.

"the State should apply the most prompt and efficacious "remedy *."

In order to give a general idea of this government, it may be observed, that the Society (independantly of those Jesuits who are without the Society †,—of those Jesuit Bishops, Priests, or Laymen, who are only bound by the vows of obedience to the General, without any other vows, or any distinctive habit) is composed of three great bodies: 1. The Colleges and Noviciates, or Houses of Probation and of Residence; 2. The Missions; 3. The Houses of Profession.

The Society in 1710 reckoned six hundred and twelve Colleges, three hundred and forty Houses of Residence, and fifty-nine Noviciates; two hundred Missions; twenty four Houses of Profession: in the whole, thirty-seven Provinces, and twenty thousand Jesuits, without including those who are without the Society, which form an infinitely greater number ‡.

All this body is governed by a General, by Provincials, and by Rectors or Prefects. The General is at the head of the whole body; the Provincials at the head of the Provinces; the Rectors or Prefects at the head of each of the Houses, Colleges, Missions, and Noviciates. The Jesuits who are without, are under the government of the neighbour-

* See MANIFESTO of the KING OF PORTUGAL to his Bishops, p. 42 and 43.

† The *Compendium*, at the word GENERALIS, Sect. 1, observes, that as soon as the General is elected, he may exercise the fullest jurisdiction over all who live under his obedience, *in whatever place they may reside, even over those who are exempt, and over such as possess rights of privilege.*

"Generalis cùm primùm electus est . . . potest plenam exercere jurisdictionem in omnes sub ejus obedientiâ degentes, *ubicumque commorantes, etiam exemptos, etiam quascumque facultates habentes.*"

There are, therefore, Jesuits EXEMPT, and Jesuits who have particular rights of privilege—terms which can only apply to Jesuits *without the Society*.

‡ See *Hist. Societatis Jesu*, by the Jesuit JOUVENCI, p. 967.

ing Rector, or of such other Jesuit as the General shall appoint. This appears from the vow of the Jesuit Bishops, and from the Jesuit Lutheran Merchant M. DE VALLORY.

There are many other officers, but the above are the pivots upon which the vast machine of the government turns. The Inferiors correspond with the Rectors; the Rectors with the Provincials; and the Provincials with the General: among these officers are four Assistants, appointed after the election of the General, by the same Congregation which has elected him; four others, appointed by the General himself*; Legal Agents, one of whom is destined to be with the Pope, and the others with every Catholic Potentate in Europe: Visitors; one for each Province; a Secretary-General, resident in Rome; an officer of the General, &c. In the Colleges, as well as in the Houses, Missions, and Noviciates, there are various subordinate agents, entitled Associates, Advisers, Proxies, Ministers, &c. &c.

The Society sometimes meets by Deputies. Such meetings are called General Congregations, which are almost always held at Rome. But they ought only to be convened for the election of a General, in the event of a vacancy by death or otherwise. They may, however, be summoned for other affairs of great magnitude; but the Constitutions prescribe that this shall rarely take place, and that the authority of the General shall almost always be sufficient †.

These Congregations are composed of the General, if living; if not, of the Vicar General, appointed to govern in his

* Under Henry IV. of France, the Jesuits appointed a fifth Assistant, who was charged with the duty of *rendering an account to the General of all that concerned that country in particular.*

† "Non videtur . . . expedire ut . . . (Conventus Generalis) *crebrò fiat*: quoniam Generalis adjutus communicatione quam *cum universâ Societate habet* . . . hoc laboris & distractionis Societati, quantùm fieri potest, adimet." CONST. pag. 8, cap. 2, § 1.

"Congregationes majori ex parte ad Generalis Electionem, & rarò in aliis occasionibus fiunt." DECLAR. IN CONST. pag. 9, cap. 1.

stead: of four Assistants, and of three of the chief Professors of all the vows, out of each Province of the Society; the Provincial being, of right, one of these three. To these Congregations alone, the Election of the General belongs: the Electors are shut up, as the Cardinals are, in a Conclave, on the election of a Pope, and they are allowed only bread and water until the choice is made.

The General is elected for life, and the Constitutions do not scruple to give this reason for it, among others, that he may possess greater authority in strengthening and extending the whole body, which is declared to be his grand object *. He is liable, however, as has been seen, to removal; but only in rare and extraordinary cases, of which we shall speak hereafter.

In the event of his becoming feeble in his mind, he may appoint a Vicar-General, with the concurrence of the Provincials; or the Provincials may, with the concurrence of two Superiors of each Province, elect one by a majority of voices: but in the event of the General's death, the Professors of all the vows, belonging to the place where the deceased resided, or its neighbourhood, appoint a Vicar-General, as a temporary measure, to govern, sede vacante, in case the General shall not have nominated him before his decease.

As to the nature of his government:

In order that the General may attain the important end of increasing the influence of the Society in all parts, it is necessary, not only that his office should be perpetual, but that the whole authority should centre in the General alone, and that he should possess unlimited power in the Society; and the Con-

* "Necesse est esse aliquem qui universæ Societatis curam habet, *qui hunc sibi finem* constituat, ut benè gubernetur, conservetur, & AUGEATUR TOTUM SOCIETATIS CORPUS . . . Ad vitam est eligendus . . . *major erit Præpositi autoritas*, si mutari non poterit." CONST. pag. 9, cap. 1, § 1; & DECLAR. Ibid.

stitutions provide accordingly*. Of course, no other person in the Society has any other power than what he may communicate, for such time, and in such measure, as he shall approve; while his own power is indefinite, and extends to Missions, to Colleges, to Houses of Profession, to things, to possessions, and to persons. The entire direction and administration of every thing is virtually vested in him; emanates only from him; and reverts to him alone: nothing is done without his orders, or by virtue of his power; and every thing passes under a condition of an account being rendered to him, while he is accountable to no one †.

Thus it is the General alone who appoints the Provincials and Rectors, on whom the whole government turns. He displaces or continues them at his pleasure, without being bound by the rule which fixes the duration of their office to three years. The very rule itself can only intend to say, that, in three years' time, the General may get rid of those officers if he should disapprove of them, without the odium of pointing them out more particularly; but he is not bound to wait for the expiration of such term ‡. Not only does he create these

* "Ut benè gubernetur Societas . . . Præpositus Generalis omnem habet autoritatem in Societate." CONST. pag. 9, cap. 3, § 1. "Jubendi jus totum penès Præpositum erit." BULL OF PAUL III. 1540.

† "A Generali Præposito, ut à capite, *universa facultas* Provincialium *egrediatur*, ac per eos ad Locales; per hos autem ad singulares personas descendat. Sic etiam ab eodem capite, vel saltem eo *suam facultatem communicante* et rem approbante, *Missiones procedant*." CONST. pag. 8, cap. 1, § 6.

"Collegiorum *universa potestas & administratio . . . penès Præpositum Generalem* erit." CONST. pag. 4, cap. 10, § 2. "Præpositi Provinciales, aut Locales & Rectores, & alii ejus Commissarii, *eam partem* hujus facultatis habebunt, *quam ipsis Generalis communicaverit*." CONST. pag. 9, cap. 3, § 7.

‡ "*Constituat per seipsum Rectores* Collegiorum, *ac Præpositos* Locales domorum, quos aptiores fore *judicaverit; Provinciales* itidem ad triennium ut plurimùm . . . quibus eam potestatem communicabit, quam *duxerit communicandam*." CONST. p. 9, cap. 3, § 14. "Hoc tempus &

important officers at his pleasure, but they have no authority beyond what he chooses to grant, which is either more or less, as he may be advised; so that it is impossible for others to determine with any certainty that such an office has a definite degree of power. It is, lastly, to the General that they must render an account of their administration, and he may demand it at all times *.

It is thus with all the other officers, who are more or less necessary to the government of the Society. It is the General who appoints and discharges them, when he thinks fit, and who assigns to them a greater or less degree of power, according to his judgment; for instance, the Law Adviser of the Society, its Secretary, &c. † As to consulting his Assistants respecting these appointments and discharges, or even as to other weighty affairs on which he might have any doubts, he may do this, indeed, if he thinks proper, but he is by no means obliged to it: his four Assistants themselves are chosen by him, nor is he even obliged to have any; the Constitutions only assigning them to him, as a kind of Council, for his personal comfort and convenience; beyond this, they have no power, except as he gives it to them; in short, they have only the right of representing him, and it is with him alone to decide

contrahi & prorogari poterit . . . id commodi accidit, ut sine notâ cursu, trienni peracto, removeri possunt . . . nisi antè . . . Generali *removendi viderentur.*" DECLAR. Ibid.

* " Idem Officiales RELIQUOS *ad gubernationem Societatis necessarios*, ut Procuratorem Generalem . . . constituit, eam illis facultatem . . . quam convenire judicabit, communicando." Ib. § 16.

" Quanquam POTERIT ad has Electiones, & RES ALIAS GRAVES ET DUBIAS, rogare sententias aliorum quos judicaverit . . . constituere *in ejus erit potestate.*" DECLAR. Ibid.

" Proprii cujusque gradûs judicium, & officiorum discretio ac distributio, . . . tota est in . . . Generalis manu." BULL OF GREGORY XIV. 1691.

† " Quibus etiam *eam potestatem* communicabit quam duxerit communicandam. Potest etiam eam *revocare, restringere* & etiam *augere*, & administrationis *rationem* ab eis exigere." CONST. Ibid. § 14, 15.

whatever shall seem good to him *. In a word, there are but four other Assistants, whom the Constitutions sometimes call *the Society*, who, in one sense, are not at the nomination of the General, the Congregation electing them, after it has elected him: but he loses nothing by this; for he has the privilege of nominating them in his turn, in the event of death or long absence: thus, if he does not profit by their death, he has at least the right of sending them to a distance, whenever he pleases, for grave causes, of which he owes an account to no one; he thus soon becomes the absolute master of these four inspectors of his conduct: it is true that this supposes no remonstrances or objections on the part of the Provincials; but it is evident that Officers thus connected with the General, and dependant on his will, will not easily break with him. Again, these four Assistants have no other duty to perform about him than to watch over the extent of his expences, and of his temporal wants; to regulate his labours; to apprise him of the good which he might do; and further to denounce him to the Society, if there should be such serious matter against him as to call for such a measure †.

In other respects they by no means share his authority:

* "Auxilium consilii . . . quàm sit Generali necessarium . . . potest intelligi. Videtur ergò pernecessarium ut aliqui sint . . . qui res . . . à Generali commissas curam habeant, quam illis *posset dividere* . . . res inter se discussas Generali referre *possent* . . . Hujusmodi Assistentes nunc quatuor erunt; & quidem illi ipsi esse *poterunt*, de quibus superiùs dictum est . . . quamvis autem res graviores cum eis tractandæ sint, STATUENDI TAMEN FACULTAS, postquam eos audierit, PENES GENERALEM ERIT." CONSTIT. pag. 9, cap. 6, § 10, 11.

† "Electio quatuor hujusmodi Assistentium, eorum erit qui Præpositum eligent, quandò ad id congregantur. Quòd si vel mortem obiret, vel à Præposito Generali diutiùs abesse, propter causas graves aliquem ipsorum oporteret; non repugnantibus Provincialibus Societatis, Præpositus Generalis alium substituet, qui cum approbatione omnium, vel majoris partis eorum, manebit in demortui vel absentis loco." CONSTIT. pag. 9, cap. 5, § 3. "Illi ad Præpositum manentes, dicere ac efficere quidquid circa tria . . . senserint, teneantur." Ibid. § 2.

they possess so little of it, that they are not even of his Council, if he does not expressly nominate them to it: the Constitutions merely provide that he may *avail himself of the help of these four Assistants* *, which is but to make them his own; nor is there any obligation on him, but it is entirely optional.

Thus much for the general government.

As to the Colleges and Houses, there is the same arbitrary power. It is he who accepts those Colleges and Houses which are offered to the Society; who regulates the conditions of acceptance; who appoints their Professors, and their Confessors; and who decides summarily upon every thing †. It is to him that the superintendance and government belong, both of the Members and the funds: he chooses and displaces, at pleasure, the Masters, the Students, and the Officers; and extends or limits their powers. It is in his name, and by his orders, that the Rectors regulate the buildings and the revenues; and he makes them account, either to himself in person, or to some one of his own appointment. In a word, it is his province to regulate throughout the Colleges whatever concerns the formation of the mind, or the support of the body ‡.

* "Et quidem illi ipsi esse *poterunt* de quibus superiùs dictum est." CONST. Ibid.

† "Idem poterit . . . Domos, Collegia, Universitates . . . accipere . . . & Lectores, Sacerdotes, & alia quæ occurrerint, providere." CONST. pag. 9, cap. 3, § 17. "Ad Collegia admittenda Generalis . . . plenam potestatem habet." CONST. p. 4, c. 2, § 1.

‡ "Totam habebit superintendentiam & gubernationem Collegiorum . . . Scholasticos Præceptores, Officiales . . . Rectores . . . *constituere & removere poterit*; eamque facultatem eis communicare *quam senserit convenire*. Per Rectores administrationem Collegiorum exercebit in iis quæ ad ædificia & temporalia bona . . . pertinent."

"Curabit ut Rectores ILLI rationem officii sui *eo modo qui convenire magis videbitur*, reddant . . . sive reddenda sit eidem . . . sive alii qui ad eam potestatem commissarium habeat. Res quæ ad vitæ ac doctrinæ institutionem pertinent, administrare Generalis munus erit." CONST. pag. 9, cap. 3, § 3; & DECLAR. Ibid.

The same rule applies to the Missions. The General exercises an unlimited authority with respect to them. He sends as Missionaries whom he will, when he will, and where he will; and he recals them in like manner *. An account of their progress must be rendered to him; no steps must be taken in them without his sanction and direction; for which end, a constant communication must be maintained with him, amounting even to a weekly correspondence, when it is practicable, and, at all events, to a monthly one †. The Legal Agents on the Missions are his creatures; as, indeed, are all the other Legal Agents, and all the Officers of the Body ‡. He appoints them all equally: all of them hold their power in dependance upon him only; all owe him an account of the affairs which they conduct, and the property which they distribute; and this law applies to every officer of the Society without exception.

With regard to the property of the Society, the General is, in effect, the sole proprietor; at all events the supreme administrator of it: whoever intermeddles with it, and buys or sells for the Society, does it only in the General's name, and by

* "Generalis in Missionibus omnem habebit potestatem . . . mittere poterit omnes sibi subditos . . . quos mittendos judicaverit, ad quascunque mundi partes, ad quodvis tempus, prout ei videbitur . . . poterit etiam missos revocare." CONST. pag. 9, cap. 3, § 9. "Etiam missos per Summum Pontificem . . . potest revocare." DECLAR. Ibid.

† "Per crebram Litterarum communicationem, quantùm fieri potest, totius successûs certior redditus, consilio providebit . . . Ut alii maneant alicubi, vel alio se conferant, nemo quoquo modo sine consensu Superioris sui . . . curare debet." CONST. pag. 7, cap. 2, § 1, 2. "Scribere debent Generali singulis hebdomadis, si vicinus fuerit: sin autem singulis mensibus." DECLAR. IN CONST. pag. 8, cap. 1.

‡ "Idem Officiales reliquos, . . . ut Procuratorem Generalem . . . constituet, eam illis facultatem quam pro negotiorum ac personarum ratione, convenire judicabit, communicando." CONST. pag. 9, cap. 3, § 16.

virtue of the power which he has first conceded; and such Agent must account to him for the exercise of the power in question. "The General alone" (say THE CONSTITUTIONS) "has the power of buying and selling, or of making any "agreement, of whatever nature it may be, for the personal "property both of the Houses and Colleges; and of charging "any payments upon the freehold property of the Society, "or remiting such payments *."

Further, in the case of property bequeathed to the Society for its own use, but without any particular appropriation to one place rather than to another; whether houses, or lands; whether money, or other personal property; the disposal belongs to the General. He "can either sell, keep, or appro- "priate them to one of the Establishments of the Society; "all this being for *the greater glory of God* †;" that is, for his own good pleasure.

It is in like manner to him alone that it belongs "to sell, "alienate, and exchange the immoveable property of the So- "ciety, which he is at liberty to do, even without any pre- "vious information of his intention; or, if he should choose "to afford any, he is not under the necessity of giving any "judicial form to it ‡."

* "Est autem penès Generalem omnis facultas agendi quosvis contractus emptionum, aut venditionum, quorumlibet bonorum temporalium mobilium, tam Domorum quàm Collegiorum, & imponendi ac redimendi quoslibet census super bonis stabilibus Collegiorum." CONST. pag. 9, cap. 3, § 5.

† "De iis quæ Societati ita relinquuntur, ut ipsa pro suo arbitratu ea disponat . . . domus, prædium . . . pecunia, triticum & quævis mobilia, Generalis disponere poterit, vendendo, retinendo, aut huic vel illi loco id quod ei videbitur applicando, prout AD MAJOREM DEI GLORIAM senserit expedire." Ibid. § 6.

‡ "Generali . . . aut informatione . . . extra judicialiter ac summariè, . . . vel etiam EA OMNINO OMISSA, bona Domorum, Collegiorum & locorum stabilia . . . vendere, alienare, permutare . . . concedimus." BULL OF POPE GREGORY XIII. 1582.—LITTERÆ APOSTOL. pag. 203.

He is also the only person in the Society who has the right to execute Deeds and Contracts; and all which are not made with his express concurrence are void: although he may have granted to the Provincials, or others, the right of contracting, yet even this will go for nothing, unless he ratifies their acts; for he can annul whatever they have done *.

He can also change, at his will, the destination of Legacies bequeathed to the Colleges, or Houses, and apply them to other uses, without concerning himself with the intention of the Testators: he does not require for this purpose, the consent of any one; all that the Institute very prudently prescribes is, that he take all necessary precaution that this measure do not offend those who have the payment of the legacy †. The caution is wise; since such a violation of public faith might otherwise operate to prevent the payment of some legacies, and the bequeathing of others.

In all this, neither the Rectors nor Prefects, the Provincials nor other Commissaries, such as the Legal Agents or private Individuals, have any other portion of power, than such as it shall please the General to communicate ‡.

But further; neither the Colleges nor the Houses take any more part in these transactions, than if there was no question

* "Omnis facultas celebrandi contractus est penès Præpositum Generalem." COMPENDIUM CONSTIT. Articles *Contractus & Generalis.* "Omnis facultas celebrandi contractus ex eisdem Constitutionibus penès Præpositum . . . resideat." BULL OF PIUS V. of 1568, LITTERÆ APOST. pag. 107.

† "Hanc facultatem sibi reservat Præpositus Generalis . . . commutare ex uno usu, ad alium necessarium, legata quæ relinquuntur nostris Collegiis, aut Domibus: DUMMODO id fiat SINE SCANDALO EORUM AD QUOS SOLUTIO TALIUM LEGATORUM PERTINET." COMPEND. article *Commutatio*, § 4. We read afterwards—"De commutatione ultimæ voluntatis, vide verbo *Alienatio*, Sect. ultima;" and there we find—"*ultimis Testatoris voluntatibus non obstantibus* . . ."

‡ "Provinciales, Rectores et alii ejus Commissarii eam partem hujus facultatis habebunt quam ipsis Generalis communicaverit." *Ibid.* § 6.

about their own property: neither Assemblies nor Chapters are required for these acts; nor is any other consent necessary on their part *.

In a word, the absolute administration of the whole property of the Society is vested in the General alone. It is there that the wealth of the whole body is virtually deposited, and that all the riches of the old and new world are centred. If he be not the proprietor, in a strict sense; he alone has, in effect, the right of disposing of them, and his Delegates do, in fact, only dispose of them under his directions.

The Constitutions only except from his plenary power, the alienation or destruction of the Houses and Colleges, for which a General Congregation is necessary; and the application of their revenues to the Houses of Profession †: but as to this *application*, we have already seen to what such a prohibition goes; and as to the *alienation*, it is only forbidding a rich man who is in his senses, not to reduce himself to beggary.

One consequence of this summary government is, that Assemblies and Chapters for the direction of these Colleges and Houses are alike unknown. It is even a law of the Institute, that *there shall be neither*, and that nothing shall be transacted according to the method or form observed in Chapters ‡. The General alone, or the Superior who conveys his orders, decides upon every thing.

* "Neque verò Collegiales ad hujusmodi actus collegialiter erunt congregandi." Idem, § 6. "Societatis contractus non capitulariter, sed more ipsius Societatis . . . per Generalem." COMPENDIUM, Article *Contractus*.

† "Alienare autem, aut omainò dissolvere Collegia vel Domos jam erectas, sine Generali Congregatione, Generalis non poterit." CONST. Idem, § 5. "Aut in usum Societatis Professæ redditus eorum convertere." *Ibid.* § 17.

‡ "Neque Collegia capitulum habeant, neque capitulariter ad quævis peragenda congregentur." LITTERÆ APOST. pag. 107. "Societatis contractus non capitulariter, sed more ipsius Societatis . . . per Præpositum Generalem, vel ipsam Societatem (in General Congregations) esse celebrandos, concessit PIUS V." COMPENDIUM, Article *Contractus*.

Neither in the Colleges nor Houses, are Capitulary Assemblies holden on any occasion; but Provincial Congregations, consisting of Professors of the four vows, Prefects of Houses, Rectors of Colleges, and their Legal Advisers; and they are only convened on two occasions: First, every three years, in order to nominate a Law Agent, who may enter upon a residence with the General, and advertise him of every thing which concerns the Province, the Houses, and the Colleges: and Secondly, when two Deputies of the Province are to be named, who, with the Provincial, are to concur in the Election of a Chief; for, if a General Congregation should be held for other affairs, than this Election, it belongs to the General to obtain from each of the Provincials (without holding a Provincial Assembly) the nomination of the two Deputies *; in which case, it is easy to see what influence that arrangement must afford him, in previously securing Votes.

It is also remarkable, that it his province to convoke the General Congregations, on affairs of great importance †. He will, of course, call them together only when he can ascertain that they will be useful to his views, and when he can be sure that the Deputies chosen by his Provincials, will vote according to his wishes: for the rest; these cases are of such rare occurrence, that for the two first centuries of the Society's existence, there were but six of these extraordinary Congregations.

Finally, the Constitutions of the Society do not even make an exception in their own favor, from the absolute power of the General; for, independantly of the right, which he has re-

* "Cùm conventus ad res alias indiceretur, Provincialis sine Congregatione Provinciæ, duos ex eâ eligere poterit, pro arbitrio Generalis; cujus erit . . . constituere num conventus provincialis . . . sit cogendus, an Provincialis sine conventu eos debeat eligere." CONST. pag. 8, cap. 3, § 1.

† "Quando non ad Electionem . . . Generalis eam convocabit . . . et non congregabit frequenter Societatem." CONST. pag. 8, cap. 3, § 2.

teived from the Pope, in the name of the Society, of altering, overturning, and remodelling the Constitutions at will, they give him full power to dispense with their different requisitions, respect being had to times, places, persons, and circumstances, as the prudence which he has received from Heaven may dictate. All that the Constitutions require, in return, is, that, in invalidating them by this dispensing power, he will regard the object of the Institute, and only propose to himself the same sublime and noble ends *; which is, in other words, to request that he will destroy the Constitutions only for the advantage and increase of his own monarchy: and, indeed, with the exception of these two articles alone, regarding the alienation of the Colleges and Houses, and the delusive prohibition of applying their revenues to the use of the Professed Members, there is hardly any other article where the Constitutions and Declarations do not suppose, that, with the dispensation of the General, the direct contrary to what they prescribe, may not become equally lawful.

Without even observing the forms of a dispensation, the Constitutions advertise the General, that he has more power than themselves, and that it depends upon himself alone, whether their requisitions shall, or shall not, bind such and such Jesuits: for, in general, they inform him that they do not oblige any one in conscience, nor under pain of mortal or venial sin, except in the case of the four vows; but that if he thinks fit to command any unfortunate Jesuit to observe them, either in whole or in part, the obligation of conscience is formed at once, and the unlucky delinquent becomes amenable as a transgressor: thus the sin is made to depend upon the General

* "Ad Generalem pertinebit in iis quæ accidunt, ubi dispensatione opus est; habitâ ratione personarum, locorum, temporum, et aliorum circumstantiarum, dispensare: quod munus eâ prudentiâ quam lux æterna communicaverit . . . præstabit; finem earumdem Constitutionum intuendo, qui alius non est, quàm majus Dei obsequium, et eorum bonum qui hoc institutum sequuntur" CONST. pag. 9, cap. 3, § 2.

alone, and to vary according to *persons* *; although the Scriptures inform us, that, upon all questions of sin, there is "no "respect of persons!"

We may conclude with that monstrous proposition of the Constitutions, that the General has a right in all things to rescind what the other Superiors of the Society have done, although they may have acted even in pursuance of his own general powers; that he is the party to direct in all cases, where he may see fit; and that obedience is always due to him, as to the Vicar of Jesus Christ†: from whence it evidently appears, that the General is the Pope of the Society.

It should be added from the Memorial of the Spanish and Portuguese Jesuits to POPE CLEMENT VIII. in 1593, that the "power of the General is such, that, although he may "have advisers, he is not bound to conform to their advice. "He is the Lord of Lords, and does as he will, without being "restrained by any law: he has the power of life and death; "he elevates and debases whom he will, as if he were GOD, "being exempt from all passion, and not liable to err‡!!!"

* "Ne in laqueum ullius peccati . . . incidant . . . visum est nobis . . . nullas Constitutiones posse obligationem ad peccatum mortale, vel veniale inducere: NISI Superior ea . . . in virtute obedientiæ juberet, quòd in rebus vel PERSONIS ILLIS IN QUIBUS JUDICABITUR QUOD . . . CONVENIET, FIERI POTERIT." CONST. pag. 6, cap. 5.

† "Quamvis aliis inferioribus Præpositis . . . Commissariis *suam facultatem communicet*, poterit tamen approbare, *vel rescindere, quod illi fecerint*, ET IN OMNIBUS QUOD VIDEBITUR CONSTITUERE; *et semper* ei obedientiam, *ut qui Christi vices gerit*, præstari *oportebit*." CONST. pag. 9, cap. 3, § 19.

‡ "Licèt Generalis habeat suos consiliarios, tamen non tenetur stare ipsorum consilio. Sed est DOMINUS DOMINANTIUM, ET FACIT QUOD VULT, NULLIS LEGIBUS ADSTRICTUS, UNDE MORTIFICAT ET VIVIFICAT DEPRIMIT ET EXALTAT QUEM VULT, AC SI ESSET DEUS QUI LIBER ESSET AB OMNI PERTURBATIONE, ET NON POSSET ERRARE." See MEMORIAL OF THE JESUITS OF SPAIN AND PORTUGAL, TO POPE CLEMENT VIII. IN 1593. It may be found (among other places) in *Le Mercure Jesuitique*, Vol. iii.

It is impossible to carry blasphemy farther than in this passage.

He is, in short, so great in the eyes of the Society, that she will not endure that the Pope himself should invest him with any other dignity, at least without her consent; and the law of the Institute prevents the Society from giving such consent unless there should be actual sin in withholding it*: and indeed, what dignity on earth could equal that of being the sole chief of the army of Jesus?

Thus much may suffice for his authority over the property and concerns of the Society. Let us pass to his authority over the persons of its Members.

CHAP. XXXIV.

ALL WHO COMPOSE THE SOCIETY ARE BLINDLY DEPENDANT UPON THE GENERAL FOR THEIR LOT, FOR THE DISPOSAL OF THEIR PERSONS, OF THEIR CONDUCT, AND THEIR PROPERTY; FOR THEIR CONSCIENCE, THEIR DOCTRINE, AND THEIR MANNER OF THINKING ON ALL SUBJECTS, IN ORDER THAT THE SPIRIT OF THE HEAD MAY BE UNIVERSALLY THAT OF THE BODY AND EACH OF ITS MEMBERS.

The General occupying the place of God in the estimation of the Jesuits, and being the Vicar of Jesus Christ, it becomes,

* "Si ageretur de dignitate . . . res in consultationem ne adducatur. Sed in omnino tanquam certum tenendum est, nec debere, nec posse consensum . . . præstari." Const. pag. 9, cap. 5, § 6. "Nisi obedientia Sedis Apostol. . . . Præpositum vel Societatem ad peccatum obliget; nisi res ad effectum perducatur." Decl. Ibid. "Non posset sine consensu Societatis . . . Societas autem . . . si obedientia Sedis Apostolicæ non compulerit, assensum nunquam præstabit." Const. pag. 9, cap. 4, § 5.

according to the Constitutions, a duty in all of them to obey him in all things and at all times *.

The nature of the obedience which is thus required is of the most blind and unlimited description: it is compared to the passive state of a staff in the hand of one who impels and directs it; and even to that of a dead body, which can only be moved by the application of an external power, and must yield to the influence of such power †: it supposes the renunciation of one's own opinion and judgment, and consists in an unqualified submission to the course of conduct which shall be proposed to it, as the wisest and best under all possible circumstances ‡.

St. Ignatius goes much further—for, in his Letter addressed to his Associates, in 1553, on the subject of obedience, and which will be found at the end of *Regulæ Societatis*, he commands that "every order of a Superior without distinction shall be regarded as a divine precept; which shall be obeyed without any discussion, and with the same blind prostration of the whole will as is required in believing whatever the Catholic faith teaches, and as Abraham evinced in sacrificing his son Isaac § ! ! !"

* "*In omnibus* quod (ei) videbitur constituere, et *semper* ei obedientiam, ut qui *Christi vices gerit*, præstari oportebit." Const. pag. 9, cap. 3, § 19. "Promitto tibi . . . locum Dei tenenti, obedientiam." Ib. pag. 5, § 3.

† "Qui sub obedientiâ vivunt, se ferri ac regi à divinâ providentiâ per Superiores suos sinere debent, perindè ac si cadaver essent, quod quoquo versùs ferri, et quâcunque ratione tractari se sinit, vel similiter atque senis baculus, qui ubicunque et quâcunque in re velit eo uti qui eum manu tenet, ei inservit." Const. pag. 6, cap. 1, § 1.

‡ "Obedientia . . . sit in omnibus semper omni ex parte perfecta; cum magnâ celeritate et perseverantiâ, quod nobis injunctum fuerit, obeundo; *omnia justa esse nobis persuadendo; omnem sententiam ac judicium nostrum contrarium cæcâ quâdam obedientiâ abnegando.*" Const. pag. 6, cap. 1, § 1.

§ "Ut statuatis vobis cum ipsi, quidquid Superior præcipit, ipsius Dei præceptum esse et voluntatem; atque ut ad credenda quæ catholica fides proponit, toto animo, assensuque vestro statim incumbitis,

Nor is it only in obligatory matters, that the obedience required by the Institute is to be perfect. In things indifferent as well as in things essential, it is not necessary to wait for a formal command from a Superior. Even an intimation, and less than an intimation, of his will should render obedience as prompt, as if Jesus Christ himself had commanded *.

It is true, that the Constitutions, with somewhat more of moderation than ST. IGNATIUS, except from this blind and unbounded obedience any case in which that obedience would be a manifest sin †; but independantly of the difficulty of reconciling this exception with the passive condition of a staff or a dead body, where, under *the Doctrine of Probability*, can these manifest sins be found among the Jesuits?

It is upon these principles of servility and bondage, that the whole system of spiritual darkness and ignorance, interwoven with the Constitutions, and evinced in the practices of the Jesuits, is founded. The General regarding every Jesuit as a mere staff in his hand, or as an inanimate body, whose movements he is to direct, exercises of course the most despotic empire over him.

It is not, indeed, always immediately by himself that this power is exercised, because (say the Constitutions) the General cannot be every where: but he acts by his Delegates, to whom he communicates a portion of his own authority; who are charged with the execution of his orders; bound to render him an account of every thing; and are, in short, no other than the instruments by whom he acts. All, therefore, that is done by these subordinate agents, is in effect performed by

sic ad ea facienda quæcunque Superior dixerit, cœco quodam impetu voluntatis, parendi cupidi, sine ullâ prorsùs disquisitione, feramini. Sic egisse credendus est Abraham filium suum immolare jussus."

* "Non solùm in rebus obligatoriis, sed etiam in aliis, licèt nihil aliud quàm signum voluntatis Superioris, sine ullo expresso signo videretur . . . ac si à Christo egrederetur." CONST. Ibid.

† "Et id quidem omnibus . . . ubi definiri non possit aliquod peccati genus intercedere." CONST. Ibid. "In quibus nullum manifestum est peccatum." DECLAR. Ibid.

himself; and all that is said in the Constitutions of Superiors in general, must necessarily be referred to him, as to the source and centre of their authority; he being, in fact, the only true Superior, who, having the sole charge of the Society, can alone be said really to govern it, either by himself or his Representatives *.

Thus, from the first entrance into the House of Probation until death, the Institute requires that every Jesuit should deliver himself up without hesitation to the will of the General, not only respecting his admission, and the period of his three vows, but as to whichever of the three other Classes of Scholastic, Coadjutor, or Professor of all the vows, to which he may think proper to call him, and also respecting every distinction in those classes, without even excepting that of Temporal Coadjutor; and, in the end, as to each of the functions, such as Preaching, Confession, the Missions, &c. He must, after the decision of the General, obey without disputing the propriety of the command, and this, whatever may be his own conviction of unfitness, or whatever may be his talents for, or wishes respecting, any other class: in fine, he is not even to attempt to bring about a change in his condition in the Society; nor to undeceive his more learned Superiors as to any mistake which they may have made in the

* "Quia Generalis tam variis locis interesse non potest, aliis de Societate eam partem hujus facultatis, quæ ad totius corporis hujus bonum facere videretur, poterit communicare." CONST. pag. 5, cap. 1, § 2. "A Generali universa facultas Provincialium egrediatur, ac per eos ad Locales." . . . CONST. pag. 8, cap. 1, § 6. "Quibus eam potestatem communicabit, quam duxerit communicandam. Potest etiam revocare, restringere, vel etiam augere; et administrationis rationem ab eis exigere." CONST. pag. 9, cap. 3, § 14, 15. "Generalis id faciet . . . injungendo crebrò sibi rationem reddi, eorum quæ in Provinciis omnibus geruntur per Provinciales." DECLAR. IN CONST. pag. 9, cap. 6. "Præscribere ordinem qui tenendus est . . . Præpositi Generalis est; executio aliis demandabitur." DECLAR. Ibid. "Hoc ei relinquat qui Societatis universæ curam habet." Pag. 3, cap. 6, § 9. "(Illius est) regere universum Societatis corpus." CONST. pag. 9, cap. 6, § 1.

estimate of his talents *. All that the Institute permits him to do, is, *before the decision*, to propose his opinion to the Superior, and then to leave the matter wholly to his discretion †.

It is, in fact, to the General alone, or to those whom he deputes, that the power of admitting Members into the Society belongs ‡. The Members so admitted depend absolutely upon him, for the period of their probation, the nature of their vows, their classes, and the divisions of those classes; nay, as to their appointment to a Bishopric, and for the conduct of their diocese when appointed: all which points have been already established. As to the property of the Member, he decides upon its destination (as has been seen) the moment the Jesuit is dispossessed of it §. The Jesuit has no power over it, except under an express and written order of the

* "Omnes qui ingrediuntur quoad ipsos attinet, quartæ classis (indifferentium) esse debent . . . ex parte suâ omnes eâdem animi (indifferentis) dispositione ingredi oportet." EXAM. cap. 1, § 7 & 11. "Nullo tempore . . . debet prætendere, nec directè, nec indirectè, potiùs hunc quàm illum gradum in Societate; nimirùm num potiùs Professi vel Coadjutoris spiritualis, quàm Coadjutoris temporalis . . . quin potiùs . . . obedientiæ locum dando, omnem sui ipsius curam, et ad quod officium vel gradum sit eligendus . . . ipsimet Societati, vel *ejus Superiori*, debet relinquere." EXAM. cap. 8, § 1. "Interrogetur an velit *proprium sensum* ac judicium submittere, vel *ejus Superiori*, ita ut acquiescat ejus sententiæ." IB. cap. 5, § 8. "In posterùm . . . per se vel alium . . . mutationem aliquam à suâ vocatione in aliam, scilicet à gradu Coadjutoris spiritualis, ad (alium) gradum, tentare non debeat." IB. cap. 6, § 5.

† "Cum aliquid constanter eis sese offerret . . . simpliciter Superiori proponere possunt, ipsius judicio rem omninò committentes, nihil ampliùs procurando." DECLAR. IN EXAM. cap. 8.

‡ "Facultas admittendi ad probationem, quorum et quanta sit, judicio Generalis relinquatur." CONST. part i. cap. 1, § 1. "Facultas admittendi in corpus Societatis penès ejus caput erit." IB. pag. 5, cap. 1, § 2.

§ "Promittat se promptè bona relicturum quandocunque per Superiorem injunctum ei fuerit." EXAM. cap. 4, § 2.

General or Provincial. He would act contrary to his vows if he followed his own will in this particular, as has been shewn before.

As to the functions: he judges as a Sovereign whether the Jesuit shall be a Professor, a Preacher, a Confessor, or otherwise *; whether he shall go out as a Missionary, and on what Missions †; if he shall be devoted to a life of study, and to what studies ‡; whether his vocation shall be the contemplative life of MARY, or the active life of MARTHA §; and he must at once acquiesce in the choice: without his permission, no Jesuit can be raised even to the Episcopal dignity.

As the General admits into the Society, so he dismisses from it. Every Jesuit is, on this point, as on all others, absolutely subjected to his power; even the Professors, Provincials, and Assistants. He alone is the judge of the reasons, whether good or bad, of these exclusions: he is not bound, unless he chooses, to inform any one of them, nor to take the advice of any one upon them. He can exclude, for secret reasons, and where no blame is even imputed; in a word, for the sole interest of the Society ‖. It is sufficient

* "Generalis . . . officia Prædicatorum, Lectorum & Confessariorum distribuet. De aliis tantumdem intelligatur, & quemlibet in eo munere . . . quod convenientiùs videbitur, constituet." CONST. p. 9, c. 3, § 9.

† "Generalis . . . mittere poterit omnes sibi subditos . . . quos mittendos judicaverit, ad quaslibet mundi partes, ad quodvis tempus . . . prout ei videbitur, ad quamvis actionem exercendam . . . poterit missos revocare." CONST. p. 9, c. 3, § 9.

‡ "Interrogetur an velit seduci sinere circa ea quibus studere debeat, ac studiorum modum & tempus, juxta quod Societati vel ejus Præposito . . . videbitur." EXAM. c. 7, § 3.

§ "Interrogetur an velit proprium sensum ac judicium Societati submittere, vel ejus Superiori . . . si Superior vellet semper eundem solum ut Coadjutorem (temporalem) admitti." EXAM. c. 5, § 8. "Sint sorte Marthæ in Societate contenti." CONST. p. 1, c. 2, § 2.

‖ "Ad dimissionem declaramus formam judiciariam adhibendam non esse . . . sine aliquo ordine judiciario, ac nullis terminis substantialibus servatis." BULL OF 1591. "Dimittendi facultas . . . erit penès Gene-

for the purpose that the party be not calculated for that system and its mysteries; his decision on this, as on other subjects, is final: no appeal can be made from it, even to the Pope; nor can obedience be refused under pain of Excommunication *.

Although it is competent to the Jesuit to require his dismission, it is the privilege of the General to refuse it. If he quit the Society, in spite of this refusal, notwithstanding he might have a Benefice from the Pope, he may be pursued as an Apostate; and even should he depart with the permission of the General, but the latter should afterwards alter his mind, and affirm that he was either unadvisedly induced to comply, or consented, upon a false statement, the Jesuit is still an Apostate, and may be punished as such †.

ralem *in omnibus*." CONST. pag. 1, c. 1, § 2. "Ad hos admittendos satis erit, si Præpositus (aut Generalis, aut Delegatus) re Domino commendatâ, & unius aut plurium auditâ sententiâ, SI JUDICAVERIT CUM EIS REM ESSE CONFERENDAM, statuat & exequatur." DECLAR. IN CONST. p. 2, c. 3. "Perlatâ ad nos informatione, . . . cum P. P. assistentibus, NISI EJUS CONDITIO, SERVANDIQUE SECRETI LEX ALIUD POSTULAVERIT, consultabimus." ORDIN. GENERAL. 1604, c. 12, § 6. "Dimitti eos oportet . . . quòd *ad commune bonum Societatis non conveniat, ut in eâ maneant.*" CONST. p. 1, c. 1, § 1. "Si existimaretur aliquem retinere, *contra Societatis bonum fore*; quod cùm universale sit, haud dubio bono particulari alicujus præferri debet." CONST. p. 2, c. 2, § 3. "Causæ plurimæ, & quidem ex illis *aliquæ sine peccato esse possent*, (sunt) occultæ." DECLAR. IN CONST. Ibid.

* "Nulli de Societate ab institutis, ordinationibus, correctionibus & mandatis Congregationis generalis aut Præpositi Generalis . . . ad quemcunque, etiam ad Summum Pontificem, & Sedem Apostolicam, nisi de speciali Summi Pontificis licentiâ appellare licet: . . . sub pœnâ Excommunicationis Sedi Apostolicæ reservatæ." COMPENDIUM: Article *Appellatio*, § 2. "Volumus, statuimus & ordinamus, quòd à correctione regulæ Societatis . . . appellare, aut talis appellatio per ullum judicem admitti . . . non possit." BULL OF 1594. CONST. APOST. p. 36.

† "Si Præpositus noster non judicaverit (causas) sufficientes & idoneas, perpetuum illis silentium indicat . . . eos, si non obtemperent, severè puniat . . ." SEPT. CONGREG. 1616. *Decret.* 22. "Qui à

As to opinions and doctrine, every Jesuit who shall think differently on any point from what the Church and its Doctors shall think, is bound to submit his opinion, not to the judgment of the Church, but to that of the Society, and ought to entertain no other opinion upon it than is held by her Members *. Even upon those subjects, in which freedom of opinion is permitted in the Church, one Jesuit must think like another, since there ought to be in the Society but one way of thinking—one doctrine—one rule of conduct—entire unity of judgment, and, if possible, of will †, in order that all may be one in the Society, and that the Head and the Members may have but one mind! "Strange words," exclaims LANUZA, "and calculated to alarm all Catholic Doc-"tors. The rule of doctrine proposed to the Jesuits is no "longer the doctrine common to the Church and its Doctors.

causis non veris . . . dimissionem obtinuerunt . . . possunt contra eos agere, tanquam contra veros Apostatas." Ibid. "Ad coërcendam pravam illorum voluntatem, qui nullam justam ob causam, sed *solâ importunitate*, suam dimissionem vel urgent vel *extorquent*, censuit Congregatio observandum Decretum 22. Congreg. 7." The Bull of 1565 demands the prosecution, as Apostates, of all those who quit without the leave of the General, although possessing a call from the Pope; at least unless they go into the Order of the Chartreux.

* "Si quis aliquid sentiret, quod discreparet ab eo quod *Ecclesia* & ejus Doctores communiter sentiunt, *suum sensum* DEFINITIONI IPSIUS SOCIETATIS debet subjicere." DECLAR. IN CONST. p. 3, c. 1. "Paratus sit ad judicium suum submittendum, sentiendumque, *ut fuerit constitutum à Societate* de hujusmodi rebus sentire oportere." EXAM. c. 3, § 11.

† "In opinionibus etiam in quibus Catholici Doctores variant inter se, vel contrarii sunt, *ut conformitas in Societate sit*, curandum est." DECLAR. IN CONST. p. 3, c. 1.

"Idem sapiamus; . . . *doctrinæ* igitur *differentes* non admittantur; . . . imò (nec) judiciorum de rebus agendis diversitas . . . nec quæ (conformitati et unioni) adversantur permittenda." CONST. p. 3, c. 1, § 18. "Ad unionem membrorum inter se et cum capite suo . . . multum conferet consensio; . . . in interioribus, ut est doctrina judicia, ac voluntates, quoad ejus fieri poterit." CONST. p. 8, c. 1, § 8.

"It is to opinions common only to the Society, that its members are required to conform themselves *."

In spite, however, of these just complaints, and those of the King of Spain, and in spite of the efforts which Pope CLEMENT VIII. made to extricate the Jesuits from their delusion, they continued to persist in the same error.

With regard to the conscience: if a Jesuit feel any scruples in his mind, or be under any spiritual embarrassments, he can only address himself to other Jesuits to remove his doubts, and enlighten his judgment: it is further necessary that those he may choose should be approved by his Superior, and, after having consulted them, he must abide by their decision.

He can only confess himself to a Jesuit, and only to such Jesuit as shall be assigned to him by the Superior. If he should have made his confession to others, he must recommence it; and he ought to confess every week on pain of being denied necessary subsistence †: besides which, the General can burden at his will the conscience of his disciple, by interpreting the Constitutions to oblige him *on pain of sin*; or by refusing him any share in those treasures of grace, confided to him by the Pope for the Society alone, but which the General distributes only to such members as he will, and in such measure as he will ‡.

* "Digna sanè verba quæ unicuique Doctori Catholico stuporem inferant! Seriò præcipitur ut se opinionibus in Societate communiter receptis accommodent. At non illos ad communes Ecclesiæ Catholicæ ejusque Doctorum sententias auscultandas mittunt." LIBELL. SUPLEX AD PHILIPP. REGEM, 6. RATIO. HISTOR. CONGR. DE AUXILIIS, APPEND. No. V.

† "Qui alii quàm designato confiteretur, debet eidem totam conscientiam aperire. Si singulis hebdomadis ad confessionem non accederent, subtrahatur eis cibus corporis." DECLAR. IN CONST. p. 3, c. 1.

‡ "Generalis erit uti facultatibus à Sede Apostolicâ Societati concessis, & eam partem illarum cuique communicare, quam existimaverit; ejusdem erit revocare eas vel contrahere." CONST. p. 9, c. 3, § 10.

Nor is this all: the General is to know, as far as possible, the conscience of every Jesuit who is in obedience to him *: and, in order that he may arrive at this knowledge, every Member, from the first probation, to the highest dignities, is bound to consent that his brethren should, unknown to him, reveal to the Superiors all they may observe in him, out of Confession; and it is the duty of all to act in this way by each other: this inquisitorial system of *espionage* is of the very essence of the Institute†. All Jesuits are equally obliged every six months‡, and the Professors and Coadjutors every year, to discover to the General, or, if that cannot be, to a Delegate of his appointment, the most secret recesses of their conscience, without the least concealment; in such a way, that the General may have constantly before him a description which may sufficiently inform him of the dispositions and abilities of every individual: and this is renewed every year ‖. From this may be gathered the extensive views of this Institute!

"We consider" (observe THE CONSTITUTIONS), "that to

* "Generalis . . . *cognoscat quoad ejus fieri poterit, conscientias eorum qui sub ejus obedientiâ sunt;* ac *præcipuè* Provincialium, & aliorum quibus munera majoris momenti committit." CONST. p. 9, c. 3, § 19.

† "Substantialia instituti sunt . . . 4. Contentum esse debere unumquemque, ut omnia quæ in eo notata fuerint per quemvis, qui extra confessionem ea acceperit, Superioribus manifestentur. 5. Paratos esse omnes debere, ut se invicem manifestent." QUINTA CONGREG. *Decret.* 58.

‡ "Quicunque (reddat) ne ullâ celatâ totius vitæ rationem *Superiori qui tum fuerit Societatis*, vel cui ille injungeret . . . sic quamdiù vixerint, post semestre." EXAM. c. 4, § 36, 37. "Nihil ex externis vel internis Superiores celent." CONST. p. 6, c. 1.

‖ "Generalis habebit Catalogum . . . omnium Domorum & Collegiorum *cum suis redditibus*; & alterum personarum omnium quæ in quâvis Provinciâ versantur, non solùm Professorum . . . sed etiam illorum qui in probationibus exercentur; ubi eorum nomina & qualitates scribantur, & hunc renovandum singulis annis." CONST. p. 9, c. 1, § 3.

"enable the Superiors to have a thorough knowledge of our "Subjects, is an admirable method for their good government. "The more certain and perfect is the information which they "acquire, the better will be their administration. It is, "therefore, of primary and indispensable importance, that the "General should have a complete cognizance of the propensi- "ties and dispositions of those whom he governs, that he "should know the vices to which they are prone, and the sins "to which they may formerly have been, or may yet continue "to be subjected: he will thus be in a condition to regulate "them better—to spare them such labours as are beyond their "powers, and, above all, to take such measures, and issue such "orders as may best harmonize with the interests of the whole "body. In general" (it is added), "the true way of cement- "ing union, and securing the attachment of Inferiors, is to "render them dependant on their Superiors in all things *."

The Institute has well realized this Machiavelian maxim, since it is evident that a Jesuit is in reality no other than the slave of the General, the instrument of his will, and servilely devoted to whatever he may prescribe. The Jesuits in their turn observed the same system with the Indians who were under their government, retaining them in the most odious slavery, for the purpose of enriching themselves by their labours; from which we may judge of the way in which they would act in other States, if power were once to come into their hands.

* "Visum nobis est . . . mirum in modum conferre, ut Superioribus subditi omninò perspecti sint, quò meliùs regi & gubernari possint . . . non solùm refert valde, sed summoperè, ut Superior (Societatis) plenam habeat notitiam propensionum, ac motionum animi, & ad quos defectus vel peccata fuerint vel sint magis propensi & incitati qui sub ejus curâ sunt; ut . . . nec supra mensuram virium suarum in periculis vel laboribus gravioribus, quàm ferre . . . possint, constituat; et *etiam* ut meliùs possit ordinare ac providere, quæ corpori universo Societas conveniunt." EXAM. c. 4, § 33, 35. "Quò enim Inferiores à suis Superioribus pendebunt, eò melius amor, obedientia, atque unio inter eos retinebitur." CONST. p. 8, c. 1, § 6.

"Assuredly," said THE UNIVERSITY OF PARIS, "if attention be paid to the admirable harmony with which this great body governs itself, spread as it is over the whole universe; to the singular concurrence of all its members in promoting the general good; and to the diversified operations which it conducts, all of which would have appeared impossible before the existence of the Society, and will be considered fabulous if it shall ever cease to exist, it will be readily admitted that neither the Roman republic, however well conducted, or however animated by the spirit of patriotism, nor any other monarchy possessing the most able politicians and diplomatists, have ever been able to conduct with the same concert, or with similar success, such enterprises as this Society has executed in every part of the globe, which it has carried on with an adroitness almost amounting to miraculous; and in which it must infallibly have failed, or rather, which it never could have dared to undertake at all, unless all the parts of its vast body had been united to its head by bonds as powerful and sacred as those by which they are held together.

"In fact, what may not a monarch expect from his people when they are subjected and devoted to him in all the faculties of their souls, and all the powers of their bodies; when they can hide nothing from him; when it is made a test of their spiritual safety, that their Superiors, who are his creatures, should know all that passes in them without reserve; when they must be ready, not only every year, but as often as the Superior shall think proper, to discover their consciences to him in confession; when they cannot break their chains, nor quit their engagements, without being treated as Apostates; when, in fine, they may be banished and dismissed without the forms of law, and without being even furnished with the means of necessary subsistence.

"The government of the Society is then Monarchical,

"and of such a peculiar form as cannot be paralleled in any "other of which we have any record or evidence *."

CHAP. XXXV.

AN EXAMINATION OF CERTAIN INQUIRIES ON THE SUBJECT OF THIS VAST MONARCHY.

If it should be inquired how any General can execute such a vast design—how it is that the Society does not fear that a General of right principles may, some day or other, exert his authority to bring such a Society back to its obvious duties to the Christian world; and, finally, how the Popes can possibly tolerate a government so opposed to the genius and spirit of the Christian Church, and to the rules of all other regular Orders? the following answers may suffice—

All the Superiors of the Houses and Colleges must write an account every week to the Provincial, both on the subject of individual members, and of the affairs of the Society in general, by which affairs is not only understood what passes among the members of the Society alone, but also WHATEVER RELATES TO THOSE WHO ARE NOT OF THE SOCIETY, upon subjects in which the Society has any interest. The detail must further be of such a nature that the Provincial may be as well informed as if he had himself been present †.

The Provincial, on his part, must write as circumstan-

* See *Requête au Roi contre les Jesuites de Rheims* in 1724. There are one hundred and eighty pages of this Memorial, which is a document of profound reasoning and elegant composition.

† "De statu personarum et rerum omnium, non solùm quæ inter Nostros, sed etiam quæ per ministeria Societatis *erga Externos* in Domibus suis, vel Collegiis fiunt . . . et quoad fieri poterit, curent, ut omnia tanquam præsentia Provincialis cernat." REGULÆ SOCIETAT. *Art. de Formula Scribendi*, N. 3.

tially to the General every month; and he must enter still more into detail with respect to the Members, and the affairs of his particular Province; so that the General may be, as it were, present at all that passes. The General has thus under his eyes monthly the most complete means of information as to all that takes place throughout the whole extent of the Society, both with regard to things and persons *.

As it might, however, happen, that a Provincial should prove unfaithful or negligent, the General, in order to insure the most entire knowledge of every thing, compels the Superiors of Houses and Colleges, as well as the Masters of the Novices, to write to himself personally every three months. They must render him an account of every thing of the least moment; and this although the Provincial may have provided for it †. The General, in his turn, must write at least every two months to the Provincial, and every six months to the Superiors, or Rectors. The Provincial, on the other hand, is to communicate with them every month, for the purpose of conveying orders to them.

Thus much may suffice as to what is ostensible and apparent: with regard to what is more mysterious, it may be observed, that there are, in each of the Houses and Colleges, nay even with each of the Provincials, an Admonitor, Advisers, and, frequently, an Associate, or Colleague. The office of the Admonitor is to advertize the Superior of all that he should do, and to collect privately the opinions of the Advisers, in order to lay them before him without naming them. The General must also have his Admonitor, who is either his Confessor, or some one whom the General Congregation may have selected for that office. The Advisers are, in respect to the Superior, what the four Assistants appointed by the Ge-

* "Statum totius Provinciæ benè explicent, et suppleant . . . ut Generalis omnium rerum, omniumque personarum ac provinciarum statum . . . ante oculos habeat." § 14.

† "Scribant ad Generalem quæ alicujus momenti fuerint, etiamsi approbante Provinciali fiant." N. 11.

neral are with regard to him: that is, they are to afford him assistance, and to give him their advice, if he require it; for it depends upon the Superior himself either not to apply for their counsel, or not to follow it, as in the case of the General. The Associate or Colleague holds the same rank with the Superior as the four other Assistants chosen by the Congregation hold with the General. His function is to advertise the Superior of what, in his judgment, is best to be done. He in no way shares the authority of the Superior, but has merely the privilege of not being subjected to such authority, but only to that of the Provincial or the General.

These three classes of men are properly so many spies upon the Superior; for, the Advisers and the Associates must write every six months, at least, to the Provincial, and every year, at farthest, to the General, what they think of the Superior, of his administration, and of the state of affairs; and all this without the least disguise, reserve, or partiality *. The Advisers of the Provincial must write to the General twice a year; but should any circumstance render it necessary, all are bound to do it more frequently. With respect to the Admonitor; he must render an account to the General, or the Provincial, more or less frequently, as occasion may require, of the advice which he may have given, and of the use which the Superior shall have made of it †.

It is no less certain, that, besides these spies, who exercise their vocation in a more visible way, there are always one or two others, in each of the Houses, who, without being known, communicate directly with the General, without the intervention of the Superior.

In order to render this correspondence more secret and certain, the General has the privilege of withdrawing from

* "Iis litteris sincerè & sine amplificatione, omnique humano respectu semoto, significabunt, quid sibi de Superioribus, . . . et de eorum administratione ac rerum statu, scribendum videatur." N. 21.

† "Cùm Superior . . . admonitus remedium non adhibuerit, . . . Admonitoris erit . . . id Superiori significet." N. 5.

the power of the Rector, or the Provincial, such Jesuits as he pleases, and of placing them more immediately in contact with himself *. EVERY JESUIT is also at liberty to maintain a correspondence either with the General or with the Provincial, without the invervention of the Rector or others. All Letters of business, even those which concern the principal Law officer of the Society, must be addressed to the General himself. Finally, in certain greater matters, the correspondence is in ciphers, of which the General alone has the key †.

But whatever may be written respecting those who are not of the Society, the correspondence is to be so conducted, that if it should fall into their hands, there may be no offence given ‡.

It may be seen from the above detail how completely the General is placed in a situation to direct the helm of his monarchy, both in spiritual and political matters; both in all that regards the exterior as well as the interior of the Society; and it may also be seen that the spirit of the Head becoming necessarily that of the members, the whole Society is but one, and forms, as it were, a single soul. "The members of our "Society," say the Jesuits themselves, "are dispersed, in-"deed, over all parts of the world; but distance of place does "not hinder the union of minds—our language may differ, "but our opinions agree, and our mode of acting is the same. "In this Society, the Greek and the Roman, the Portuguese "and the Brasilian, the Irishman and the Sarmatian, the

* "Aliquandò Generalis, vel ut pleniorem rerum omnium habeat notitiam, vel propter alia quæ sæpiùs accidere solent, ipsemet cum Rectoribus et Præpositis, et particularibus etiam personis aget." CONST. pag. 9, cap. 6, § 2.

† "In rebus quæ secretum requirunt, his vocabulis utendum erit, ut ea intelligi nisi à Superiore non possint: modum autem præscribet Generalis." N. 24.

‡ "Si quid scribendum esset de rebus, QUÆ EXTERNORUM *aliquem tangerent, ita scribatur*, ut etiamsi Litteræ in ejus manus inciderint, offendi non possit." Ibid. N. 25.

"Spaniard and the Frenchman, THE ENGLISHMAN and the "Belgian, have but one soul—no division or altercation is "known among us; and in the midst of such disparity and "diversity it may be pronounced that we are one *."

The General, however, powerful as he is, must proceed correctly; for he is lost if he lose the *esprit du corps*, and especially if he depart from uniformity of doctrine; if he fall, for instance, into either of the five errors indicated by the Constitutions, namely, separation, murder, dissipation of the Society's revenues, alienation of the Houses or Colleges, or erroneous doctrine † (such, for example, as denying the Doctrine of Probability): whenever these happen, the four principal Assistants may convene a General Congregation, and denounce the General to the Provincials; they even make oath that they will do so ‡.

Should they be unmindful of their duty, the Provincials may of themselves call and hold a meeting §, in which the accusation may be preferred; the accused General heard, and, on his retiring, a ballot be taken. It must be first determined whether the crime be proved: in the next place, whether he deserve deprivation; and should these two points be determined in the affirmative by above two thirds of the Assembly,

* "Dispersa quidem sunt per omnes orbis angulos Societatis membra, tot nationibus regnisque divisa, quot limitibus tellus; sed hæc tantummodo sunt intervalla locorum, non mentium; discrimina sermonis, non pectoris; cœlorum dissimilitudo, non morum. In hâc familiâ idem sentiunt, Latinus et Græcus, Lusitanus et Bresilius, Hibernus et Sarmata, Iber et Gallus, BRITANNUS et Belgæ. Atque in tam disparibus geniis nullum certamen, nulla contentio, nihil ex quo sentias plures esse." IMAGO PRIMI SEC. SOCIETATIS, pag. 35.

† "Vel pravam doctrinam habere." CONST. pag. 9, cap. 4, § 7.

‡ "Juramento obstringantur. Quatuor Assistentes, ad id Societati denuntiandum, et cum omnium vel trium subscriptionibus, Congregationem . . . convocandam . . ." CONST. pag. 9, cap. 5, § 4.

§ "Si res . . . manifesta esset, non expectata, quatuor Assistentium convocatione, Provinciales alii alios vocando, convenire debent." IBID.

the election of a successor is proceeded upon at once, and the old one may even be expelled from the Society *.

But if the charge should not be fully proved, or not be of sufficient magnitude, it shall be considered what notice ought to be taken of it, and the assembly shall pass to the consideration of other affairs †.

In this embarrassment, secrecy is particularly enjoined, both pending and after the meeting, in order that the authority of the General may not suffer; and even in cases where any serious crime is proved, exertions are made to induce the General to resign, on some pretence, for the purpose of avoiding scandal, and preserving his reputation.

It is thus that *the Lord of Lords* (as he is blasphemously called) who is *restrained by no law, who kills and makes alive, who raises or abases, as if he were God* (to use the shameful expressions which have been applied to him by his devotees), remains himself of the same mind with the Society, and attached to her interests by the fear of a sudden change of situation which is always before his eyes.

The vow of IGNATIUS of unqualified obedience to the Pope had deceived PAUL III. as to those abuses of the Institute, which he was made to sanction: PAUL IV. after the death of IGNATIUS, wished to reform the Institute, on the subject of the perpetuity of the Generalship, and the omission of the Divine Office. He was however old, and shortly died. His successor PIUS V. wished to pursue the same plan: the Jesuits eluded him; promised every thing, and performed nothing. But under SIXTUS V. the Jesuits of several Provinces having solicited the reform of their Institute upon

* "Potest ac debet Societas . . . eum de officio privare, et si opus est à Societate removere (secundùm) *quod universale bonum Societatis* fore judicabitur." CONST. pag. 9, cap. 4, § 7.

† "(Videatur) quæ correctio ei conveniat . . . aliis agatur de rebus propter quas convocata Societas videatur." CONST. pag. 9, cap. 5, § 5; et DECLAR. Ibid.

several main points, and particularly upon its despotic government, the Pope was moved by their request.

According to the project presented by them, the General was to be no longer perpetual: the Government was to be conducted by Chapters, and by the deliberations of the Houses and Colleges: the Elections of Provincials, Superiors, and Rectors, the admission of Novices, the public taking of the Vows, the dismission of Jesuits, were no longer to depend upon the will of a single individual, but on the decisions of the Chapters, and the operation of fixed rules. In a word, the object was to abolish the system of absolute power, so dangerous in itself, and so contrary to all rules.

SIXTUS V. had already referred the application to the Cardinals, and it was hardly doubted that he would consent to it, when he died so seasonably for those Jesuits who were opposed to a reformation, that they were strongly suspected of being implicated in the event.

He was succeeded by GREGORY XIV. that determined friend of the League, and that "enemy of all good;" who, preferring the extension of his personal dominion, by whatever means, to the cause of real Religion, and the advantage of the Christian world; not only proscribed the supplicants, but by a Bull in favor of the Jesuits, in 1591, rendered the evil almost irremediable; a Bull which, notwithstanding the efforts of his successor CLEMENT VIII. of INNOCENT X. and INNOCENT XI. did more perhaps than any other to fix and consolidate the despotic nature of the government of the Society.

This Pope there declares that IGNATIUS, the founder of the Society, *designed that its government should be monarchical in all its parts; and that every thing should depend upon the decision of the will of the General alone* ‡. He also commends that species of government as forming the essence of the Institute, and gives these two remarkable reasons for its

‡ "Universam gubernandi rationem ... IGNATIUS fundator ..., *monarchicam* tamen, et in definitionibus *unius* Superioris *arbitrio* contentam esse, decrevit."

doing so. First, such a form of government is *alone adapted to the interests of the Society;* the dominion of one Individual being the fittest for the union of all its forces: and, secondly (which is the main reason), that by their blind obedience to the General, the Pope would be better able to manage all the Jesuits acording to his will, in execution of their special vow of obeying him in all things *.

In pursuance and furtherance of this personal interest, GREGORY XIV. condemns as *an audacious disturber*, whoever shall dare to offer injury to this admirable scheme of government. He *prohibits Bishops, Archbishops, Patriarchs, Cardinals, and Sovereigns themselves* ("vel mundanâ quâvis "autoritate præfulgentes"), from impugning, changing, or perverting it, under pretence of being influenced by zeal, or any superior motives: and in order to render this despotism eternally secure, he seeks, after the example of POPE PIUS V. to tie the hands of the Popes his successors by a clause worthy of the Institute which the Popes protected; namely, that if ever it should happen that a Pope should wish (like SIXTUS V.) to meddle with the Institute, or reduce its enormous privileges to salutary regulations, he (GREGORY XIV.) in that case decrees that the whole should be re-established in its pristine state, either by the Society or its General, without the necessity of recurring to the Holy See to restore it to its first condition †. And, what is still more striking, it is made competent

* "Quoniam, ut ratio docet, et IGNATIUS advertit, ad hoc ut Societas benè gubernetur, valde expedit, ut Præpositus Generalis omnem habeat in eâ autoritatem . . . præter cætera quam plurima, illud sequitur commodi, ut universus Ordo ad monarchicam gubernationem compositus, *maximè servetur unitus* . . . ipsiusque membra per universum orbem dispersa, *per omnimodam* hanc subordinationem *suo capiti colligata*, promptiùs atque faciliùs à summo capite (the Pope), . . . ad varias functiones, juxta . . . speciale votum *dirigi atque moveri possint.*" LITTERÆ APOSTOL. pag. 274.

† "Decernentes præsentes Litteras, nullo unquam tempore, per nos aut Sedem prædictam, revocari, aut limitari, vel illis derogari posse . . . et *quotiès* revocari, alterari, limitari vel derogari contingat,

to the General to give to this establishment *such date as he may please;* so that not only is the will of the General, as good and even better than a Papal Bull, since it may invalidate any preceding Bulls for the reform of the Society, but even the date of such plenary act of re-establishment is so dependant upon him, that he may assign to it, if he please, a date anterior even to his own will.

Thus future Popes may spare themselves the trouble of reforming the Society and its Institute; since the established General, superior to the Popes, at all events in this particular, can re-establish such Institute and its abuses by a word speaking, without giving himself any more trouble about the Popes and their Bulls than if they had never acted!

On the death of GREGORY XIV. the demands for the reformation of the Jesuits were renewed on the part of the Spanish and Portuguese Provinces, and supported by His

TOTIES IN PRISTINUM, ET EUM IN QUO ANTE PRÆMISSA ERANT STATUM, RESTITUTAS . . . PER PRÆPOSITUM GENERALEM . . . *esse et fore.*" BULL OF 1571.

" Decernentes præmissa omnia . . . nullo unquam tempore etiam ex eo quod interesse forsan habentes ad id vocati non fuerint, . . . ET EX QUAVIS CAUSA QUANTUMVIS URGENTI, LEGITIMA, RATIONABILI . . . impugnari, invalidari, retractari, annullari, revocari; . . . ET QUOTIES emanabunt (revocationes, suspensiones, limitationes, modificationes, derogationes), TOTIES *in pristinum et eum in quo antea quomodolibet erant statum, restituta, reposita et plenariè redintegrata,* AC DE NOVO ETIAM SUBDATA PER SOCIETATEM, ILLIUSQUE PRÆPOSITUM GENERALEM ET ALIOS SUPERIORES, QUANDOCUNQUE ELIGENDA, concessa, ac etiam confirmata . . . *absque eo quod desuper à dictâ Sede illorum ulterior restitutio, revalidatio, confirmatio,* seu nova *concessio impetranda sit* . . . ac præsentes litteras ad probandum plenè omnia et singula præmissa sufficere." BULL OF 1591.

" Decernentes præsentes nullo unquam tempore . . . revocari (posse) . . . per quoscumque Romanos Pontifices . . . ac etiam nos et Sedem prædictam: . . . et quotiès illæ emanabunt, totiès in pristinum et validissimum statum restitutas . . . per pro tempore existentem Generalem abaque eo, quod desuper, &c." BULL OF PAUL V. OF 1606.

Catholic Majesty. There are yet extant two Supplications *, in which are exposed the evils of the despotic government which prevailed in the Society, and among others the base servility in which the General held all the Superiors under him, through the fear of their dismissal, and the intrigues of the ambitious, either to obtain his nomination, or to preserve their places. "Foreigners," observe these Supplications, "little "acquainted with what regards our Houses, hasten to seize "the government of them. Young men without experience "or knowledge, nay without character, succeed in obtaining "favor before the aged, the learned, and the virtuous: thus "the counsel of the old is despised, and the youths who have "the rule, act as they please with impunity. In short, it "is not talents nor virtue which ensure admission to the pro-"fession of the four vows, but solely the art of insinuating "themselves into the good graces of the General. A man "who has once become a Superior, acts as he pleases without "the fear of consequences; treats his inferiors as he thinks "proper, and proceeds the more willingly to tyrannize over "them, in proportion as by rendering himself a more com-"plete creature of the General on whom he depends, he is "sure of retaining his place in perpetuity. It signifies little "that he is incompetent for his office, of scandalous life, or an "enemy to peace; the General either disbelieves the com-"plaints which he receives, or, if he believes them, he deter-"mines to retain him in order that he may avoid the dis-"grace of having made a bad choice." In these Supplications is also noticed the extraordinary privilege of the General to punish his subjects without any judicial forms; whilst the Pope himself cannot condemn any one without first observing them.

It was solicited, in consequence, that the government should be no longer despotic; that the General should be compelled to advise with his Council, and to follow their

* See *Le Mercure Jesuitique*, Vol. iii. p. 195; and *Tuba Magna*, Vol. ii. p. 292.

advice; that the other Superiors should be obliged in like manner; that they should be selected from the Province, and changed within a certain time; that General Congregations should assemble at particular periods; that there should be a Cardinal Protector, who might receive complaints, without their passing through the hands of the General, from whom the complainants had every thing to fear; and that the same Cardinal should appoint visitors to reform abuses, and to rescue inferiors from oppression.

A short digression may perhaps be permitted in this place, in order to observe, that it was during the progress of these affairs, and about the year 1594, that MARIANA the Spanish Jesuit published a work on the subject of the defects of the government of the Jesuits, with their causes and remedies *. This Jesuit, who resided then at Toledo, appears to have displayed considerable moderation and good sense in his performance. He had grown old in the Society, having entered it in 1554, during the lifetime of IGNATIUS, and therefore knew it well.

He observes, in the eighth chapter, that what had given rise to these remonstrances, was, first, the obstinacy of the General, in supporting a worthless Provincial whom he had appointed over a Province in Spain. He alludes to AQUAVIVA, who continued to be General, from 1581 to 1615, when he died, and who, rather than recal this offensive individual, banished all the members of the Society in that Province. Secondly, the cruelty of a Jesuit Rector of Salamanca, who, from motives of mere revenge, immured in prison for a whole year one of the Elders of his House, by order of the General. MARIANA instances in his eighth chapter several other revolting facts; and proves that the source of all these evils is the political regimen of the Society, and that odious system of *espionage* and secret information, which were often followed by sudden expulsions without even a cause being assigned.

* See *Le Mercure Jesuitique*, Vol. iii.

MARIANA also makes an observation on the subject of their defective and unenlightened system of EDUCATION, which, as it is the testimony of a Jesuit, is well worthy of attention. It occurs in his sixth chapter, where he observes, "that the Jesuits "first placed the Science of Humanity, and afterwards that of "the Arts and of Theology, in a deplorable condition. It is "a fact" (he adds), "beyond all doubt, that at this time "(1594), there is less Latin known in Spain, than there was "fifty years ago. I think, nay I feel positively convinced, "that ONE OF THE GREAT CAUSES OF THIS EVIL IS, THAT THE "SOCIETY HAS THE DIRECTION OF LEARNING; AND I MAKE "NO DOUBT, THAT IF THE WORLD WERE ACQUAINTED WITH THE "MISCHIEFS THAT RESULT FROM THIS SOURCE, WE SHOULD "SOON BE DEPRIVED BY SOME PUBLIC ACT OF THE GOVERN-"MENT OF THE SCHOOLS."

It is remarkable how the language of THE KING OF PORTUGAL, when in one hundred and seventy years after this period he prohibited the Jesuits from teaching, corresponds with these views of the Jesuit MARIANA. "From the mo-"ment," says the King, "that the Schools were confided to "the Jesuits, they declined throughout my dominions, in "consequence of the obscure and repulsive mode of instruction "which they introduced into them; having for their great "object, in thus obstructing the progress of real knowledge "in Portugal, the keeping of the people in a perpetual sub-"jection and dependance,—a system as unjust as it was "pernicious: they taught only WITH SINISTER OBJECTS; and "the doctrines which these Religious Professors are even "obliged by their principles to inculcate upon all who frequent "their Classes and Schools, tend not only to ruin the Arts "and Sciences, but TO DESTROY AT THE SAME TIME BOTH THE "MONARCHY AND THE RELIGION OF THE COUNTRY *."

The University of Paris, in an admirable production, entitled *Vérités Académiques*, reproached the Jesuits in the same way, on the part of France, about the period that THE KING

* See his *Edict of the 6th July*, 1759, pp. 4 and 5.

OF PORTUGAL published his Edict; and in 1618, the University of Louvain, as has been seen, observed, that wherever the Jesuits had penetrated, they carried ignorance with them, or perverted learning, and that the Universities upon which they had seized, had immediately fallen into the greatest obscurity *.

To return to the project of *reforming the Society*;—an attempt sufficiently hopeless to remind us of the remark which is said to have been once made by a wit upon his own deformity, namely, that it would be easier to *make* a world, than to *mend* one such as himself.

In spite of the good wishes of Pope CLEMENT VIII. personally towards a reformation, the measures for that purpose experienced no more success than under SIXTUS V; the fact being, that the reformation of the Society of Jesuits would be the reformation of Popery, whose abuses and errors can never be conceded by the majority of Catholics, without that majority becoming Protestants, in other words, adopting a purer Religion, and abandoning their own: until this period shall arrive, the two systems are too closely dove-tailed and identified to lead us to expect much from any projects of reform in that of the Jesuits.

* If the above statements of MARIANA, who was himself a Jesuit; of THE KING OF PORTUGAL, who was a Catholic; and of the UNIVERSITY OF PARIS, as the representative of the French Empire, shall be thought deserving of credit; what will become of the fallacious views which have been recently given by MR. DALLAS (a liberal-minded English Protestant), respecting what he is pleased to consider the admirable system of Education pursued by the Jesuits, and respecting the obligations which he imagines the world to be under, to those scientific personages? and what will be the fate of that kindred error into which the same writer would plunge his liberal-minded Protestant readers—that the suppression of men, whom a Catholic King declared to have been influenced by unworthy motives, and to have been essentially dangerous both to monarchy and religion, was the main impelling cause of the French Revolution? See MR. DALLAS'S arguments on these points fully considered in the preceding REPLY, pp. 49 to 69, 316 to 324, and 349 et seq.

The General AQUAVIVA, alarmed at the storm, after having laid before the Pope, on the part of eleven Provinces, Petitions against any reform of the Society, which were almost all signed by the Provincial alone, and the others (with the exception of Naples) by their Secretary *, conceived that by holding a General Congregation composed of deputies who were all devoted to him, he should influence the Pope, and advance his own interests.

The Congregation, as might be expected, decided that it was not expedient to make any change whatever in the Institute; that, with regard to the remonstrances for that purpose, they went to destroy the very substance of the Institute, and the whole structure of the Society; that the perverse and designing authors of such remonstrances had incurred the censures pronounced by the Bulls; that they ought to be driven from the Society as soon as possible, like a pestilence, reserving only to the General the power of punishing them individually before their departure; and that, for the future, every Jesuit should be obliged to denounce to the General whoever he might know to be desirous of the government of the Society; every Jesuit being under the obligation of even shedding his blood for the Society, should it become necessary †.

Here ended the abortive efforts of Reform. The Pope and the King of Spain in vain expressed their public regret at such a termination of the hopes of the world. The spiritual despotism of Jesuitism preserved its footing in conjunction with a similar system under other heads and another name.

All that CLEMENT VIII. was able to obtain was a specious

* Among other absurd eulogiums pronounced in these Petitions on the Society and its government, it was stated in that from Germany, that *the world had need of an Institute, whose rules were peculiarly applicable to the nature of its evils.* There can be no doubt that if MR. DALLAS had lived at that period, the petition from Germany would have been graced with his signature.

† "Pro quâ sanguinem fundere paratus esse debet." DECRET. 54, CONGREG. QUINT.

Decree, passed at his request, that the Assistants should be changed *every six years*, and the Provincials and others every three; and also that General Congregations should be convened. The Assistants and others were indeed changed, but *on one occasion only;* and there were no more Congregations held during the remaining eight years of CLEMENT's life. In 1615, the Seventh Congregation of the Society decided that there should be no precise time for their meeting; and PAUL V. by a Bull, in 1606, released them from the fallacious obligation of either changing their Superiors, or being responsible to any one besides the General. For the rest, the General had only to exercise his single prerogative under the Bull of GREGORY XIV. in order to re-establish, in spite of CLEMENT VIII. *the substance of the Institute, and the structure of the Society.*

Popes INNOCENT X. INNOCENT XI. and INNOCENT XIII. afterwards made some efforts for the reform of the Society, but with no better success; and although BENEDICT XIV. commissioned CARDINAL SALDANHA to reform the Jesuits of Portugal in particular, there resulted only such confusion and discord from the attempt as to verify a prediction which the General of the Society made so soon as he heard of the scheme; all which only served to exhibit the Jesuits as the corrupted limb of a body which was otherwise diseased: the member indeed could not remain without endangering the body to which it belonged; but the radical source of the evil was to be traced to the body itself.

CHAP. XXXVI.

ACCORDING TO THE INSTITUTE OF THE SOCIETY, NO AUTHORITY, TEMPORAL OR SPIRITUAL, NEITHER COUNCILS, POPES, BISHOPS, OR KINGS, CAN EFFECT ANY THING AGAINST HER; AS SHE IS ABSOLVED FROM THEIR VARIOUS LAWS, AND FROM ALL DEPENDANCE UPON THEM.

As it was a necessary part of the plan of the Institute, that the whole Society should depend upon the General, it became equally essential that himself and his whole government should not depend upon others: it is, in fact, upon this principle that the various privileges of the Jesuits have been solicited, and that the Popes, deceived by the fourth vow of obedience, have been weak enough to comply with their wishes. These privileges had perhaps a comparatively limited operation in France, where the Papal authority was always somewhat less respected than elsewhere; but in Italy, Spain, Portugal, and the foreign settlements of those nations, as also in the less enlightened parts of Germany, and, in short, wherever else the Catholic superstition assumed its grosser form and character—there those privileges had their full operation. They are not less the essential principles of the Institute in all places; and since, in the eyes of the Society, all restrictions are invalid per se, there want but the opportunity and the power for the display of those rights in all their perfection. Let these be conceded, and it will soon appear what Jesuitism is, and has never ceased to be.

It may be convenient, in treating this head, to consider, in the first place, the independance of the Jesuits with respect to Secular Powers and to the Bishops and Clergy.

The Society, in applying to Pope Paul III. declared that

its obedience was due to God and the Pope alone *; and the whole Institute takes its colour from this avowal, in connexion with its other recognised principle of obedience to the General.

It is, thus, one of its fundamental maxims, that "the Society, its Houses, its members, and its property, are independant not only of all superiority, correction, and jurisdiction of Ordinaries, but of every other person; whether on the subject of *crimes*, *contracts*, or possessions, and this wherever the crimes may have been committed, the contracts made, or the property exist †." No other monarchy resembles this; for, every man who commits a crime in a foreign state, is amenable to the magistrates of that State. But a Jesuit, wherever he may reside, is responsible to the General alone.

Another maxim is, that "the General has the right of deciding on all affairs which concern the property of the Society, or the agreements which may have been made; to summon contesting parties before him; to pronounce judicially upon the case, without legal forms; and that no power whatever shall reverse or oppose such decision ‡."

A third maxim is, that "the property of the Society owes

* "Soli Domino, atque Romano Pontifici ejus in terris Vicario, servire." BULL OF PAUL III. OF 1540.

† "Societas et universi illius loci et personæ, illorumque bona quæcunque, ab omni superioritate, jurisdictione et correctione Ordinariorum, sunt exempta et libera . . . ita quod præfati Prælati, aut QUÆVIS ALIA PERSONA nequeat, etiam ratione *delicti*, seu *contractûs*, vel *rei* de quâ agitur, ubicunque committatur *delictum*, *ineatur contractus* aut *res ipsa* consistat, *jurisdictionem quomodo libet exercere*." COMPENDIUM, Article *Exemptio*.

‡ "Generali . . . bona . . . vendere . . . liti desuper habitæ ac actioni etiam in non possessorem cedere et reum citare . . . simpliciter et absque figurâ judicii cognoscere, judicare, definire, et penitùs terminare liberè et licitè valeat, concedimus . . . necnon quidquid super his A QUOQUAM, QUAVIS AUTORITATE, scienter vel ignoranter contigerit attentari, irritum et inane decernimus." BULL OF GREGORY XIII. OF 1582. LITT. APOST. pag. 203.

"no subsidy to Kings, Emperors, or other Sovereigns, *even* "*for the defence of the country;* and that secular powers "cannot demand taxes of the Jesuits, or oblige them to pay "any *." It was perhaps upon this principle of exemption from the defence of the country, that, shortly before the suppression of the Order, they refused their House at Brest to the Sailors who stood in need of assistance, although all the other bodies willingly opened their doors to them.

On this point of privilege we may further hear THE COMPENDIUM. "It is decided that no Kings, Princes, Dukes or "other Nobles, Warriors, Laymen, Corporations, Universities, "Magistrates, Rectors, Commanders of Towns, Lands or "Castles, or any Diocesan whatever, shall presume to impose "either on our property or persons, any aids, taxes, contribu- "tions or payments whatever, for the rebuilding of bridges, "the repair of roads, or similar occasions, on pain of Excom- "munication and eternal malediction, to be incurred *ipso facto*, "on proceeding to such measures, after having been advertised "of our privileges †."

The General has even the right of investing his subjects with the rights of public officers, such as of Notaries for instance, for the purpose of legally citing Potentates and others to respect the privileges of the Society, and in order to punish the refractory; which acts of the Jesuit Notaries are to be recognised even in the public courts ‡.

* "Concedentes ipsis, ut . . . ad præstationem . . . exactionum, collectarum, sive subsidiorum . . . quorumcunque minimè teneantur . . . ullo unquam tempore compelli possint. . . ." BULL OF 1549. "Etiam *pro* DEFENSIONE PATRIÆ et alias quomodolibet ad instantiam Imperatorum, Regum, Ducum, . . . impositis perpetuò liberamus." BULL OF 1561. LITT. APOST. pag. 45, 91.

† "Definitum est ne quis Rex, Principes, Duces . . . nostris seu rebus, seu personis *audeant vel præsumant* gabellas, talias, dona, collectas, etiam pro pontium refectionibus, aut viarum reparationibus . . . inferre, indicere vel imponere, aut . . . exigere, sub excommunicationis et maledictionis æternæ pœnis; quas nisi præsentium habitâ notitiâ prorsùs destiterint, ipso facto incurrant." COMPEND. Article *Exemptio*, § 8.

‡ "Generalis ac Provincialis . . . possunt creare et deputare in

A fourth maxim is, that the Jesuits, in their character of Clerks, cease to be the subjects of any particular sovereign; and that, for this reason, THEY MAY KILL KINGS, AND EVEN THEIR OWN KING, WITHOUT BEING GUILTY OF HIGH TREASON*.

It may be added, that, according to the Constitutions, (1st,) No Jesuit ought to answer the Magistrates either in civil or criminal matters without the permission of the General; and that the General is never to grant leave, except in cases which concern the Catholic Religion†. (2nd,) Neither Kings, Emperors, nor any other powers have a right to employ a Jesuit in any office or place whatever, without the express permission and orders of the General‡.

For the purpose of better ensuring this independance on other powers, not only the General, but every Jesuit who has proceeded to the tonsure, has the right, in all judicial proceedings, whether civil, criminal, or mixed, and whoever may

Notarios plures Religiosos Societatis, qui intimare possint . . . omnia et singula privilegia . . . *quibusvis personis sæcularibus*, aut Ecclesiasticis . . . de his publica . . . instrumenta conficere; quibus eadem adhibeatur fides in judicio et extra, ac si per alios autenticos Notarios fuissent autenticata; ac eos intimatos . . . eis arctari debere." COMPEND. Article *Notarius*.

* "CLERICATUS EXIMIT A SUBJECTIONE CIVILI . . . ETIAM NON CONSENTIENTE VEL REPUGNANTE SUPERIORE CIVILI . . . SEQUITUR UT PRINCEPS SUBDITO SUO PRIVETUR." BELLARM. Vol. ii. Controv. l. i. c. 30. "CLERICI REBELLIO IN REGEM NON SIT CRIMEN LÆSÆ MAJESTATIS, QUIA NON EST SUBDITUS REGIS." *Aphorisms of* EMMANUEL SA, *a Portuguese Jesuit, verbo* CLERICI.

† "Nemo ex Professis, vel Coadjutoribus, vel etiam Scholasticis Societatis, in causis civilibus, nedum criminalibus, se examinari, sine licentiâ Superioris, permittat. Superior autem eam minimè dabit, nisi in causis quæ ad Religionem Catholicam pertinent." CONSTIT. pag. 6, cap. 3, § 1.

‡ "Neminem . . . sub prædictæ Societatis obedientiâ degentem, à quibusvis . . . vel etiam Imperator, Reges et alii seculares Principes, ad quodvis munus, officium, vel exercitium obeundum, etiam prætextu quod alii alibi non inveniantur à quibus adjuvari possint, absque expresso sui Superioris consensu ac etiam mandato, destinari, vel cogi posse." BULL OF 1584.

be the parties, to choose a judge under the name of *a Conservator of the privileges of the Society;* provided only that the person so chosen be a dignitary, or at least a Canon of the Church; which Judge decides without appeal, and without being subjected to judicial forms. Every decision which may be made to the contrary by other Judges is null and void. The Magistrates have no other duty, in this particular, than to execute the Decree with all humility, *by contributing the aid of the secular arm;* and should they refuse, the Conservator can punish them by censure and penalty *. It was these Conservators appointed by the Jesuits, who persecuted PALAFOX the Bishop of Angelopolis, who has been so often adverted to, the Archbishop of Manilla, and others, either because they declared against the commerce of the Jesuits, or desired to subject them to the rules of the Council of Trent.

One of the principal functions of these Conservators is to put down every power, either secular or ecclesiastical, which is hostile to the Society, and which either molests it in its possessions, its privileges, or its character; and this whether the obstruction be offered directly or indirectly, publicly or privately, and under whatever circumstances. Whoever shall injure the Society, affect it in its property, or become opposed to its welfare and interests, no matter whether King or Pope, shall be excommunicated by the Conservator, and punished in every way WHICH MAY MEET THE CIRCUMSTANCES OF THE

* "Societati, singulisque illius personis, ac eorum familiaribus . . . ut in quibuscunque causis tam civilibus, quàm criminalibus, ac mixtis, et etiam in eis . . . omnes et singulos Archiepiscopos . . . ac Cathedralium Canonicos . . . in suos possint assumere conservatores et judices ordinarios.

"De quibuslibet molestiis, injuriis, damnis . . . summariè, simpliciter et de plano, sine strepitu et figurâ judicii (cognoscent) . . . appellatione postpositâ . . . quoties opus (erit) auxilium brachii secularis invocare . . .; judicibus monitiones . . . per Edicta publica publicis locis affigenda . . . sub pœnis etiam pecuniariis." BULLA, ON 1573. LITERÆ APOST. PAG. 125.

CASE *; phraseology, the meaning of which is perfectly intelligible.

It is further remarkable, that if the Jesuits should not be satisfied with the zeal of the Conservator, they have the option of removing from his decision the affair which he has undertaken to decide, and of completing it by another more devoted to their interests †.

It affords no matter of surprise after this, that the Rector of Jesuits in Bourdeaux should have refused to obey the Jurats of that town, contending that *neither they nor any other Judges, of whatever nation, rank, or authority, had any power over their Company, but only the Pope or the General.* The Jesuits of Paris, in like manner, maintained before the Parliament of Paris, in the close of the sixteenth century, that they had their General, and other Directors, who were the fit persons to inspect the accounts of their Colleges; that the Attorney General of the Parliament had no right to see or interfere with them; and that they ought to live under their own laws. The same principles induced them to represent to the Attorney General of the Parliament of Rennes, in 1717, that *they were subject to no controul, and composed a free and independent body in the State.*

Hence also, in 1621, they refused obedience to the Parliament of Aix, which required from them *an oath as to the*

* "Ipsis sic electas . . . aut uni eorum . . . non permittere Societatem . . . à *quibuscunque personis, tam Sæcularibus quàm Ecclesiasticis, ac quâcunque autoritate et superioritate fungentibus*, quoquomodo id debitè molestari . . . detentores, injuriatores . . . necnon contradictores quoslibet et rebelles, ETIAMSI ALIAS . . . QUALIFICATI EXISTERENT . . . per sententias, censuras . . . *aliaque* OPPORTUNA juris ET FACTI *remedia* compescendo." IB. "Non permittentes eos . . . per quoscunque . . . quâcunque etiam *Pontificali*, REGIA, vel aliâ autoritate fungantur . . . publicè vel *occultè*, directè vel indirectè, *tacitè* vel expressè, quovis quæsito colore . . . molestari, vel . . . inquietari." IB. pag. 165.

† "Quilibet Conservatorum . . . valeret prosequi articulum, etiam per alium inchoatum, quamvis idem inchoans nullo foret impedimento præditus." IB.

supremacy of the King; and one of the reasons which they gave to the Popes for obtaining the privilege of graduating their students was, that it was not fit they should be subjected to *the obligations and the oath which were required by the Universities.* THE KING OF PORTUGAL also adverts to the same point in his *Manifesto,* where he says; "Let it be "remembered that they have never ceased to set at nought, "and to invalidate, to the utmost of their power, all the Bulls "and laws which prohibit their commerce, and which forbid "them to reduce the Indians and Chinese to slavery, and to "retain them in it; practices of so base a description, that "those Bulls and laws have in vain imposed the most severe "penalties, and excommunication itself, upon the offenders."

In the second place may be considered their independance on Bishops and the Clergy.

We have just seen that the persons, effects, contracts, and crimes of the Jesuits, are subject to no jurisdiction, not even to that of Sovereigns and *Ordinances,* independantly of their General; for which reason no Bishop can excommunicate, suspend, or interdict a Jesuit: and this privilege is even extended to such as are out of the Society, who may make common cause with it. Their very servants, agents, and workmen partake of this exemption, and are not exposed to the Papal and Ecclesiastical interdicts, with which a whole city or church may be visited at once *.

Neither have they any need of the authority or sanction of the Episcopal Diocesan for preaching, confessing, or administering the sacrament. Under the sole powers of the

* "Socii, personæ, bona quæcunque ab omni superioritate . . . et correctione Ordinariorum sunt exempta . . . etiam ratione delicti, seu contractûs." COMPEND. Article *Exemptio.*

"Nec liceat ullis Prælatis contra aliquem de Societate, vel contra alios eorum causâ, excommunicationis, suspensionis vel interdicti sententiam . . . ferre . . . irrita esse censeatur. Pueri seu familiares eorum, . . . negotiorum procuratores et operarii, hujusmodi sententiis non sint obnoxii." BULL OF 1549. LITTER. APOST. pag. 42.

General they can preach in the churches, and public places, if they have only arrived at the tonsure: they regard the license of Bishops and the Superior Clergy with perfect contempt; and it was on this subject, among many others, as has already been seen, that the Bishops of France were at war with the Jesuits for above a century. The Popes, on the complaints of the Bishops, were obliged at last to impose some limitations on these privileges; but the claims of independance are not less the language of the Institute: besides which, a word from the General can dissolve these limitations when he may think proper, and restore the privileges to which they relate in their full extent.

They can also do what no Bishop can—absolve from sins reserved as peculiar cases for the Pope *: their power on this head is so undoubted, that they are regarded as the hereditary agents of the Pope for such purpose, and have a right to open all the letters of the Penitentiary at Rome, without waiting for their being addressed to them in particular; having an express commission for absolution in most cases, and for dispensation in all—commissions, which are only given to the Masters of a Faculty; but the Jesuits are far superior to any Masters †.

They have also the power of absolving from Heresy; of commuting vows, &c.; but with this prudential caution, that

* "Cuilibet qui . . . per Præpositum . . . deputatus fuerit, in quibusvis Ecclesiis, ac plateis, . . . prædicandi, necnon illis qui Presbyteri fuerint, quorumcunque, . . . confessiones audiendi . . . ipsosque . . . etiam (à peccatis) Sedi Apostolicæ reservatis . . . absolvendi, . . . fidelibus Eucharistia et *alia* . . . *Sacramenta* . . . ministrandi, Diœcesanorum, Rectorum Parochialium . . . aut aliorum licentiâ desuper minimè requisitâ . . . concedimus." BULL OF 1545. LITTER. APOST. pag. 24.

† "Nos Presbyteris Societatis ab Ordinariis approbatis, etiamsi Magisterii . . . insigniti non sint, Litteras hujusmodi aperiendi . . . absolvendo . . . absolutiones, dispensationes . . . exequendi . . . licentiam concedimus." BULL OF 1582. LITTER. APOST. pag. 197.

they take care not to offend the Ordinaries in the exercise of such authority.

They are equally at liberty to erect Churches, Oratories, &c. without the permission of the Diocesan. If the Council of Trent has limited the independance of the regular Orders on this point, it may be very proper for others; but for them, they enjoy all their privileges, and even those which that Council has limited or annulled, just as if the Council had never existed *. It is sufficient for their purpose, that a Bull posterior to the Council has confirmed the various privileges which they possessed before it.

They have also a right to have those Churches consecrated by such a Bishop as they may select, if the Diocesan should neglect it for more than four months: nay, they have the privilege of doing it themselves †.

The Bishops are not only bound to tolerate this independance of the Jesuits, but they are to exert their power for its protection and maintenance. The Pope enjoins this upon them. In case of disobedience or resistance, every Canon applied to by the Jesuits in quality of Conservator, although he might be at the farthest part of the Continent, has the power of citing such Bishop to his tribunal; may excommunicate him, and deprive him of his benefices and his dignity ‡.

* "Possumus uti . . . omnibus gratiis concessis, etiam quoad illas ex eis quæ sunt restrictæ, vel derogatæ per Concilium Tridentinum." COMPEND. *Article* CONC. TRID. § 3.

"Quamvis (hæc) privilegia per Concilium Tridentinum limitata fuerint, pristinam nihilominùs vim obtinent, per privilegium GREG. XIII. post idem Concilium." IB. verbo *Ædificia*.

† Bull of 1549. "Possunt omnes Præpositi ac Rectores Cœmeteria, Ecclesias et Oratoria Societatis, pro ejusdem usu tantùm, solemni benedictione benedicere." SUMMAR. verbo *Benedicere*.

‡ "Universis Patriarchis, &c. mandamus quatenùs ipsi . . . quoties pro parte dictorum (Jesuitarum) fuerint requisiti . . . faciant eos pacificè gaudere." BULL OF 1571.

"Quicunque contrariè ausi fuerint, excommunicationem incurrent . . . si sint Clerici, priventur dignitatibus et beneficiis." SUMMAR. Article *Privileg.* § 10.

The vow which is required of the Professors of all the vows, may further serve to shew the servility to which the Institute subjects the Bishops, like all others who are under the government of the General; while, according to the Institute, the General and the Jesuits ought to be in no way dependant upon the Bishops.

With respect to the Clergy at large. The Jesuits, as has already been shewn, can preach, and administer the Sacraments without permission of the Superior Clergy, or of any other than their General. It is true, that, since the Council of Trent, some Bulls have limited the independance of the Jesuits in this particular, but others again have restored these privileges to the state they were in prior to the Council; and the trouble to which the Clergy have been exposed in supporting their rights against those Fathers has been sufficiently demonstrated.

The Jesuits, according to their SUMMARIUM, which is much later than the Council, can give the Communion to all, except on Easter Day; and also administer all the Sacraments, even that of Extreme Unction, to those who are in their service, although they reside out of the House, and to all those who live within their Colleges, whether Scholars, Preceptors, or Domestics, without asking leave of the Bishop or the regular Clergyman *. Even marriage is not excepted, if the General permit; for it is he alone who decides both as to the Provinces, where the Jesuits may marry, and the reasons of necessity which should justify their doing so †. Thus marriage can take place without either the concurrence of the Bishop, or the Parish Priest. Every Jesuit is a Pastor for this purpose, and the discretion of the General alone can limit his powers.

In like manner the hearing of Mass on Sunday with the

* "Verbis *Sacramenta, Familiares, Extrema unctio.* Parochialis, Presbyteri, . . . Episcopi . . . licentiâ vel assensu nullatenùs requisitâ."

† "Matrimonium verò nulli, nisi in *Provinciis* illis, in quibus necessitatis causâ id à *Generali permissum fuerit.*" Ib. verbo *Sacramenta.*

Jesuits shall be taken as parochial duty, there being no necessity, in that case, for attending the parish church *.

Hence those Congregations of all descriptions which are found in the Houses of the Jesuits. Papal Bulls of 1584, and 1586, permit these to be set up in all their Colleges and Houses; enable them to collect together, not only their Scholars, but all other persons; to make such laws for these Congregations as they may think fit (which shall at once be deemed to have the sanction of the Holy See), and to change those laws at their pleasure †; to distribute indulgences, in such Congregations, with the most liberal hand;—in a word, to attract the bulk of the people to themselves, for the purpose of enlarging their empire. They have Congregations for Scholars, for Artisans, for males, and in some instances for females. These are all so many individuals withdrawn from their own appointed Pastors, and devoted exclusively to the Society. It is evident, that all of them, so long accustomed to recognise neither Pastors nor Parish, must esteem their own Congregations as independant of all except the Jesuits. Hence masters of families, who were members of these Congregations, have chosen only such servants as belonged to them; and hence the danger to a State from Congregations governed by such characters as the Jesuits, whose maxims and whose spirit are thus extensively diffused, and capable of being brought into action on any political crisis. It was a conviction of the danger of these Congregations which led the Bishop of Poictiers, in 1620, to lay the Congregation of his city under an interdict, because, as he states, *he had discovered that affairs of State were treated of in it, and that associations were formed of a nature injurious to the King* ‡; nor is

* "Omnes, . . . in Societatis Ecclesiis, . . . diebus hujusmodi Missas et alia divina officia audire valeant; . . . nec ad id ad proprias Parochiales Ecclesias accedere teneantur." BULL OF PAUL III. LITT. APOST. pag. 43.

† See LITTERÆ APOSTOLICÆ, p. 252.

‡ See his *Decree* in the Collection of Documents printed by the University of Paris, in 1626.

it to be doubted that the same fruits resulted from the same sources elsewhere. There was much disturbance in Paris as late as the year 1757, in consequence of the Jesuits requiring the signatures of the Members of their Congregations.

The relaxed morality of the Jesuits was publicly inculcated in these Congregations: the celebrated Father Le Jay, who conducted the Congregation of Scholars in Paris, confessed the whole Congregation, consisting of above eighty Scholars, in an hour and a half. On the first sins mentioned by the Scholar, he inquired if that was all, and immediately gave him Absolution, and sent him to the Sacrament; although he had been previously informed that several of these Scholars were of the most dissolute character, having carried their impiety so far as to drink together out of the Communion cups. When he was not engaged in preaching the doctrinal errors of the Society, he reproached his disciples with falling short of the piety of their predecessors, who, he said, had furnished the Congregation with precious ornaments, and plate. The Congregation *des Messieurs* in that city was very rich; and the principal apartment was highly decorated. It was used by the Jesuits as a theatre; and, as if in defiance of common decency, the stage was placed where the altar stood at other times. At the Jesuits' College in the *Rue St. Jaques*, their grand scenic representations admitted of rope-dancing of both sexes; and the windows of the church which overlook the court served for Boxes, from which the entertainment was viewed, until a censure was pronounced upon such practices, in the year 1758, at the instance of the then Dauphin *.

* It is impossible to advert to this profane alliance between the Theatre and the Church—between Christ and Belial—between the profession of Religion, and the practice of vice, without again recognising the peculiar features of that system of darkness, whose whole character, to use the strong language of Scripture, was "earthly, sen-" sual, devilish"—a system which was content to leave men in their sins, nay, to administer to their worst passions, and even to justify the indulgence of those passions, upon principle, provided they would only

To return to the privileges of the Jesuits:—Their pecuniary exemptions were as important as the others. Their persons—their present and future property—the Benefices belonging, or to belong, to their Colleges, render to Ecclesiastics neither tithes in kind nor in value, neither offerings of wax, nor payments of money. The Bulls expressly exempt from all these, and they are alike discharged by the same authority from the tenth due to the Pope, and the subsidies payable to the King*. The struggles to which these pretensions led in various States were incessant. In Poland such claims produced a public disturbance in the seventeenth Century. In Spain, their encroachments on the rights of all others excited the greatest dissatisfaction, throughout their history; but more especially a short period before the Suppression of the Order, when Sentences and Judgments against them were multiplied. In France they maintained the same rights, and commonly with success. If they did not always succeed, the Institute, and its claims of Independance, remained the same; nor were they ever the losers for omitting to assert those claims: of this, the following may serve as an example.—The Council of Lateran had decreed, that property, of whatever nature, which might be acquired by the Regular

surrender themselves to the teaching and government of such spiritual guides.—"All these things will I give thee, if thou wilt fall down and "worship me."

* "Concedentes ipsis ut de iis quæ in ornamentis, libris, fabricâ, luminaribus . . . ad quorum solutionem aliquæ domus Societatis obligatæ forsan existant . . . aut . . aliquam Decimam etiam Papalem solvere, seu canonicam portionem exhibere, seu ad præstationem Procurationum Legatorum S. Sedis, aut Ordinariorum, aut . . . Subsidiorum quorumcunque, minimè teneantur." BULL OF 1549. LITT. APOST. pag. 45.

"Universam Societatem, omniaque (bona) præsentia et futura, fructus, redditus, proventus etiam bonorum Ecclesiasticorum . . . à quibusvis decimis etiam Papalibus, prædialibus, personalibus quartis . . . & aliis ordinariis oneribus, *etiam pro . . . defensione Patriæ, & alias . . . ad Imperatorum, Regum, Ducum . . . instantiam impositis . . .* perpetuo liberamus." BULL OF 1561. LITT. APOST. pag. 90.

Orders, should remain subjected to the payment of the same dues while in their hands as before; and the Bulls afterwards granted to the Jesuits had omitted to annul this Decree of the Council; upon which the Jesuits earnestly besought POPE GREGORY XIII. to remedy this defect; in consequence of which, he granted a Bull in which he expressly invalidates in their favor *all Apostolic Constitutions affecting them, which had been passed either in Provincial or General Councils*, and particularly in the Council of Lateran, declaring every contrary decision to be null, *from whatever authority it might emanate* *.

CHAP. XXXVII.

INDEPENDANCE OF THE JESUITS WITH RESPECT TO THE CHURCH.

WITH regard to Ecclesiastical Discipline, there is, perhaps, not a single Bull among all those which the Jesuits have obtained, which, on all the main points of Discipline, does not derogate from all the Councils of the Catholic Church, whether General or Provincial; and the Jesuits took special care that this should be known †.

The Council of Trent, after some of the extravagant Bulls which had been granted to the Jesuits, restrained the privileges of all the Regular Orders within the limits of the Canons: scarcely was the Council terminated, when the Jesuits applied to POPE GREGORY XIII. to re-establish their

* "Nonobstantibus litis pendentis . . ac INNOCENTII seu Generalis Concilii, aliisque Apostolicis necnon in Provincialibus ac Synodalibus Conciliis editis generalibus vel specialibus. Irritum quoque et inane quidquid secùs . . . *à quoquam quâvis autoritate* . . . contigerit attentari." LITT. APOST. pag. 177.

† "Fit ampla derogatio etiam Conciliorum." SUMMARIUM, verbo *Notarius*.

privileges, which were sensibly affected by such a decision: upon this they observe, in their COMPENDIUM—"Although "these privileges were restrained by the Council of Trent, "they are now in as full vigour as ever, in consequence of the "grant conceded by POPE GREGORY XIII.*" The Bull of GREGORY is, in fact, a transcript and confirmation of those ancient privileges, without any other reference to the Council of Trent than if it had never existed.

They elsewhere make their boast of "enjoying all the "concessions which have been granted them, even such as "have been restrained or abrogated by that Council †;" and they add, that "by virtue of the oracular declaration of POPE "PIUS V. the contrary decisions of the Council of Trent do "not hinder their acting under their Institute, as they did "previously to that Council:" for instance, in retaining their property notwithstanding their vow of poverty; in taking the vows only for a certain time; and in the exercise of similar usages sanctioned by that Institute ‡.

It is the same on an infinity of other articles, such as the liberty of building Churches without permission of the Diocesan, the use of portable altars, &c. On these points the Council, indeed, decides; but the Jesuits immediately obtain the privilege of doing what it prohibits.

Nothing, however, approaches their extraordinary privilege of being dispensed from observing the Canonical Hours of Matins, Vespers, &c. by which their own Church

* "Quamvis privilegia (hæc) per Concilium Tridentinum limitata fuerint, pristinam nihilominùs vim obtinent per privilegium à GREGORIO XIII. concessum post idem Concilium." SUMMAR. Article *Ædificia.*

† "Possumus ut in Foro conscientiæ, omnibus gratiis . . . concessis, etiam quoad illas ex eis, quæ sunt restrictæ vel derogatæ, per Concil. Trident." IB. Article *Concil. Trid.* § 3.

‡ "Declaravit PIUS V. (vivæ vocis oraculis, fol. 47.) non obstare definitionem Concil. Trident. quin licitum sit Societati, perindè ac antè dictam Synodum licebat, facere quæcunque ad ejus Institutum pertinet quoad renuntiationem, obligationem, professionemque faciendam finito tempore Novitiatûs." IB. § 2.

sets such store; their being exempted from attending High Masses, and all other public Offices of the Romish Church, both of the Day and Night; and this in spite of all the Councils, both ancient and modern. "Our members," say THE CONSTITUTIONS, "shall have no choir for the "Canonical Hours, nor Masses, nor other Offices *." It is still more surprising how three Popes, PAUL III. JULIUS III. and GREGORY XIII. should have given their permission to this extraordinary dispensation; which is conceded to no other Body of Ecclesiastics, Seculars or Regulars, not even to the Benedictines and Dominicans, who have the credit of applying themselves most to study.

It cost no more to GREGORY XIII. to exempt the Jesuits from the duty of forming a part in any public Processions †: not only do the Jesuits never attend them, but the Pope expressly prohibits all Ordinaries from compelling their attendance. With regard to the private recitation of the Breviary; the Institute is equally accommodating. It may be said by them, in the pauses of a journey, or the intervals of business, and may be repeated wholly *in the morning* (up to the evening service inclusive), for the purpose of being rid of it altogether ‡.

When, however, it is provided that the Jesuits shall not engage in the Public Offices of the Church, this is to be understood (like the rest of the Institute) to mean, if it should not answer their purpose to be present: If, for instance, such observance would attract or retain a crowd of their own Members for Confession, or for hearing their Sermons,

* "Non utuntur Nostri choro ad Horas Canonicas, vel Missas & alia Officia decantanda." CONSTIT. p. 6, c. 1, § 4.

† "Omnes & singulos . . . dictæ Societatis . . . ab interessentiâ Supplicationum, Precum aut Processionum . . . perpetuò liberamus." BULL OF 1576. LITT. APOST. p. 153.

‡ "Vacatione itineris, aut alterius occupationis, quoniam creditur quòd majori cum devotione dicetur divinum Officium, potest illud à Nostris recitari manè totum, usque ad Completorium inclusivè." SUMMAR. *Horæ Canon.* § 2.

ment of the evil: as to its remedy—after having in the outset stated the necessity of explaining themselves, the Society concluded by explaining nothing; for the termination of the whole was nothing less than the Confirmation of the Constitutions on this very point.—"The Constitutions lay down" (says the 50th Decree), "first, that our members shall teach "no new opinions; secondly, that if they should think differ-"ently from the received opinion, *they shall follow what the* "*Society shall judge proper*; thirdly, in matters of contro-"versy, where no common opinion can be obtained, they shall "*revert to uniformity* among themselves *." In the 56th Decree, it is made a *fundamental point*, that the doctrine of the Society shall be *uniform*; after which, as a secondary requisition, it is enjoined that it be correct and sound †.

It is true, indeed, that in another Decree (the 41st) the Congregation prohibits from teaching any thing which shall not be conformable to the opinion of the Romish Church, and to the traditions which she holds, or which may be injurious to true Religion ‡. This, however, will not remedy the evil; since (to say nothing about the errors of that Church, or its traditions) it will still be necessary to defer to the judgment of the Society, as to what may or may not be conformable to the Church, as to what will or will not injure true Religion, and as to what shall or shall not constitute sound doctrine: the relaxed morality of the Society, and its favourite doctrine of Probability, will best shew how little confidence on these points can be re-

* "Tria ergo volunt Constitutiones; primùm, ut Nostri non inducant novas opiniones; secundùm, ut si quandò contra communem senserint, *sequantur quod Societas judicaverit*; tertium, ut iis controversiis in quibus neutra opinio est adeò communis redigantur *ad uniformitatem*. Congregatio, . . . juxta prædictum sensum loca illa intelligi debere statuit."

† "Cum . . . *tanquam fundamentum* proposuissent (deputati) doctrinam Societatis esse *debere uniformem*, securam et solidam."

‡ "Nemo quidquam doceat quod cum Ecclesiæ sensu, receptisque traditionibus non benè conveniat, quodque aliquo modo solidæ pietatis firmitatem minuat."

posed in her, either as an interpreter of doctrine, or a guide of life.

As to the novelty of the principles taught by the Society, the Jesuit MOLINA spread his sentiments far and wide, although he confesses without hesitation, in his Book, that it was a new doctrine, unknown to ST. AUGUSTIN, and invented by himself *, which was to allow himself an innovator, and to dispute the infallibility of the Church, in thus undertaking to reform it; notwithstanding which, the Society not only tolerated him, but openly defended his cause in the Congregations *de Auxiliis*, and made his doctrine that of the whole Society, leaving it competent at the same time to adopt the modifications of SUAREZ. The University of Paris even asserted as a fact, that the Jesuits bound themselves to their General by a very solemn oath to inculcate this Doctrine with earnestness †. Thus the Society concerns itself very little with the Romish Church and its infallibility, maintaining, as it does, a doctrine which it acknowledges to be new, and of course contrary to the pretensions of that Church on the score of antiquity; and this fact will further appear from the toleration afforded by the Society to the Idolatries of China and Malabar, and to the errors and blasphemies of PICHON, HARDOUIN, BERRUYER, and others. The Society is aware that the relaxations of its Casuists are too gross, and contrary to all sound doctrine, to be endured even by the Church of Rome: hence Bishops, Universities, the Clergy, and even the Popes themselves, have multiplied censures and decrees against them. With the exception of the Jesuits, and of their blind adherents, there was in the Church (to use the

* "Hæc nostra ratio conciliandi libertatem arbitrii . . . *à nemine quem viderim hucusque tradita.* quæ si data . . . semper fuissent, fortè neque Pelagiana hæresis exorta fuisset, neque ex Augustini opinione concertationibusque cum Pelagianis, tot fideles fuissent turbati ad Pelagianosque defecissent." MOLINA, *Concord.*

† See *Seconde Apologie de l'Université*, 1644.

language of Bossuet) a perfect affinity of sentiment on this point; in spite of which, the Jesuits persisted in their folly. While their General, TAMBURINI, appeared at Rome before INNOCENT X. to condemn the Idolatries of China, he privately instructed the Jesuit Missionaries, under his hand, to make no alteration; and the Bull of BENEDICT XIV. proves that those Idolatries were always continued. Other Jesuits undertook the defence of their relaxed morality, and the Apologies for that nefarious system are vaunted of by the Jesuit writers; that of their Father FABRI, for instance, at the close of the 17th Century, was even approved by the Provincial. The Society, as a body, engaged in the defence of the Doctrine of Probability during the Pontificate of INNOCENT XII. a sufficient proof of her considering herself independant of the decisions of her own Church, and a denial of its infallibility.

With regard to the writings of the Jesuits HARDOUIN and BERRUYER, there was no room for doubt as to their renunciation of truths of the most vital importance, on the subject of the Trinity, the Incarnation, and the Redemption; nor of their departure from the doctrine of Tradition so fondly cherished by the Catholic Church, by which, in affecting to give the true sense of Scripture, that Church effectually succeeds in affixing her own.

A cry of general indignation arose against the works of BERRUYER: the Catholic Clergy, twenty-four Bishops, and Popes BENEDICT XIV. and CLEMENT XIII. censured them publicly. The General Assembly of 1755 did the same on the part of the whole Clergy of France; but the Jesuits were so far from admitting the charge, that they multiplied Translations and Editions of the work in France, in Spain, and even in Italy; nor did the General Congregation of the Society which was held in 1758, before the Suppression of the Order, pronounce a word against that writer or his errors, although the subject had agitated the whole of Christian Europe.

On these, as on so many other points, the Jesuits have always left the Church and its Pastors, to thunder at their lei-

sure, without ever changing their system, or retracing their steps: this is because, from the very nature of their Institute, they depend upon themselves alone; because that Code supplies them with no other rule of doctrine than the definitions of the Society, and obliges them to the most perfect uniformity in error. On this latter point, the University of Paris observed, in 1644, that, "being under their obligation of "uniformity, instructed in the same schools, and animated "by the same spirit, they were in the constant habit of sup- "porting whatever the individual Members of the Society ad- "vanced in public; and rather lent themselves in common to "the defence of opinions replete with absurdity, than that "they proceeded to the condemnation of any one of their "Company who maintained them *." This circumstance alone rendered their folly invincible, and their danger irremediable; since, on the one hand, their subjection to a general conformity of doctrine gave the widest diffusion to their own errors; while, on the other, their determined adherence to such a system, in spite of all attempts to shake it, left little hope for the world from any propositions of reform; the vice of the Society being radical, and not superficial, and the object to be desired being not so much an outward change in some few particulars, as the entire suppression of an Order, whose very existence was in direct hostility with the first elements and most obvious principles of His Religion, whose name they assumed, and whose laws they despised. It was under some such impressions that the KING OF PORTUGAL publicly declared that "the said Religious Professors were too evidently in- "fected with vices of the most abominable, inveterate, and "incorrigible character, to return to the observance of any "regulations which might be prescribed to them."

If there needed any proof, in addition to all that has been stated, that the Society was destitute of any real Religious principle; that its aims were worldly, its means corrupt, and

* See *Seconde Apologie de l'Université de Paris.*

its ends dishonourable to God and injurious to mankind, the avowal of the Jesuit L'HONORÉ, who was a Professor of Divinity at Caen, would not be without its use, who maintained in a Public Thesis, that "it was not clear that the Religion of "Christianity was the most credible of all others; or that "there existed, in fact, any true Religion upon earth!!! *"

CHAPTER XXXVIII.

INDEPENDANCE OF THE JESUITS WITH REGARD TO THE POPES.

IT has been contended that the Jesuits are at all events dependant upon the Pope, and that their fourth vow leaves no room to doubt it. It is true, that, so far as the terms of language can go †, and so far as it concerns their own interests, to adhere to their own professions, no persons can be more completely subjected to the Pope: this subjection has ever been one great source of their danger to States and Empires. Their obligation on this head is valid as against the Members of their own Church, when their own advantage requires that it should be so—their obligation to the Pope is further valid, at all times, as against Protestants, the persecution and de-

* "Infero hinc evidens non esse, 1. Quod omnium quæ in terrâ sunt, verisimillima sit Christiana Religio. 2. Quod existat nunc in terris aliqua vera Religio."

† In their Supplication to Paul III. they promise, "Vitam perpetuò Domini nostri J. C. & *Rom. Pontificem servitio* dedicare . . . soli Domino atque Romano Pontifici . . . servire ita ut quidquid hodiernus & (successores) jusserint ad profectum animarum & fidei propagationem pertinens, & ad quascunque Provincias nos mittere voluerint, sine ullâ tergiversatione aut excusatione, illicò, *quantùm in nobis fuerit*, exequi teneamur."

Their Supplication to JULIUS III. in 1550 runs; "Societatem & singulos sub (Rom. Pontif.) *fideli obedientiâ* Deo militare."

struction of whom they have always been pleased to regard as essential to their own advantage. But the same principle of Papal obligation is never admitted in practice when it would operate *against themselves*; and this is a distinction which it will be necessary to keep constantly in mind through the consideration of the present head: whatever of submission may be found in Theory, let such Theory be attempted to be carried out into detail, and a primary consideration with the Jesuits will ever be, whether the practical application of such principle will not be injurious to themselves. If that should appear to be the case, the balance will not be long in striking, and the maxim, "*Ne quid detrimenti capiet respublica*," will not fail to be applied with so much dexterity and dispatch as to have the fullest operation on the individual case, whatever it may be. Unless this distinction be attended to, many of the instances which follow, and which prove the frequent independance of the Jesuits in respect of Papal authority, will appear unintelligible. The cases in which the Jesuits will be found to have acted either without the authority of the Popes or in direct opposition to it, are those in which their collective or individual interests were concerned; in all the same cases, had it equally answered their own purposes to have acted in conjunction with the great Head of the Catholic Church, none would have been more forward to assert the claims of Papal Infallibility, and to avail themselves of the sanction which they would have derived in the eyes of that whole Church from having its accredited Head on their own side: we find accordingly, in point of fact, that, whenever their own peculiar interests as a Society were not sensibly involved, there have been, in no instance, more strenuous asserters of all the unscriptural and impious pretensions of the Pope, nor more active and vigilant defenders of his empire of darkness and corruption, than the Jesuits: none more ready than themselves to maintain and perpetuate the reign of ignorance and superstition, and none more forward, on all occasions, to vex, harass, and destroy the Protestant cause and interest.

With these qualifying observations, we may proceed to a consideration of their Independance on Papal authority.

Although the Professors of the four vows promise obedience to the Pope by the Institute, it is only in respect of the Missions *. On the contrary, the obedience which every Jesuit owes to his General is without any limit, and extends generally to every thing comprised in their Institute—they must obey him as if Christ were himself present in person †.

As to what concerns the Missions: the Pope, by virtue of the vow, may certainly send the Professors into such countries as he shall think fit; but the General, as has been seen, by virtue of the Institute, may also recal them when *he* may think fit. The Pope cannot even send one Jesuit without the consent of the General, and he cannot send the General without the consent of the Society.

The Jesuits are no more dependant upon the Popes in what concerns the Institute, and its privileges. They can make a complete alteration of the Institute in all its parts, and fashion it anew, without any other reference to the Pope than if no such personage existed; notwithstanding which, whatever may be concluded shall be clothed with all the authority of the Pope. Under the Bulls of the Jesuits, whatever may be arranged in future shall be, *ipso facto*, invested with Apostolic authority, and considered as confirmed by the Pope, whether he may have cognizance of it or not ‡. In this respect, the Jesuits

* "*Quantum in nobis fuerit.*" See the last Quotation. "Tota intentio quarti hujus voti obediendi Summo Pontifici, fuit & est circa Missiones; & sic intelligi oportet Litteras Apostolicas, &c." DECLAR. IN CONST. pag. 5, cap. 3.

† "Præposito in omnibus ad Institutum Societatis pertinentibus, parere semper teneantur, & *in illo Christum veluti præsentem agnoscant.*" SUPPLICATION TO PAUL III.

‡ "Quæ postquam mutatæ, alteratæ, seu de novo conditæ fuerint, eo ipso Apostolicâ autoritate confirmatæ censeantur." BULL OF 1543. The Bulls of 1549, 1582, and 1584, give them the same right.

are even superior to the Pope; for, if the Pope should wish to reform the Institute, or to restrain their privileges, it is only necessary for their General to restore every thing to its first condition, in spite of any reforms introduced by preceding Pontiffs, and without even the necessity of having recourse to the Successors of those Popes. Every thing shall be re-established, approved, ratified, and confirmed, by the Holy See; and all that the reforming Popes may have done—their Briefs and their Bulls—shall be annulled by the authority of the General alone, and even under such a date, either prior or subsequent to the actual transaction, as he may think fit to affix *.

The Pope himself has no power to dismiss a Jesuit from the Society without the consent of the General; whilst the General, on the contrary, can dismiss whoever he pleases, without the consent of any one. The Jesuits, in order to obtain a dispensation from the obligations either of their Institute, or their vows, are in no way dependant upon the Pope; but the authority of the General decides the question. In a word, every part of the Institute represents the General as the sole master of all; and the Pope has even nominally but a comparatively subordinate interest. With this principle, their practice has corresponded whenever it has answered their purpose; and the friends and adherents of the Catholic Church and cause (for it is to them that the present head more particularly applies) will do well to consider the MANIFESTO of THE KING OF PORTUGAL, for the purpose of learning that the Jesuits have shewed neither that Church nor its Head any favor, when their own immediate interests were in question. "Throughout the Pontificates," observes that

* "Et *quoties* emanabunt (Litteræ revocantes vel limitantes) *toties* in pristinum, et eum in quo antea erant statum, restituta, reposita & plenariè redintegrata, ac de novo, etiam *sub datâ* per Societatem, illiusque Generalem . . . quandocunque *eligenda, de novo concessa* . . . etiam *absque eo quod desuper à dictâ Sede illorum ulterior restitutio* . . . *impetranda sit.*" BULL OF GREGORY XIV. of 1591.

Monarch) " of CLEMENT VIII, PAUL V. INNOCENT X. " ALEXANDER VII. INNOCENT XI. and their Successors, the " Society incessantly invaded the Papal Constitutions and De- " crees, and embroiled the Holy See with Secular Princes in " support of her corrupt morality: she resisted the condemna- " tions of the Holy Roman Church, and encouraged her own " Missionaries in their obstinate disobedience to the Bulls sent " out to Asia and America."

This, however, is but a sketch. The work which was published with the authority of the same Monarch (in answer to a Memorial presented to Pope CLEMENT XIII. by the General of the Jesuits in 1758), entitled, " THE REFLEC- " TIONS OF A PORTUGUESE," and particularly the *Supplement* of that work, shew, that there has been scarcely a single Pope whom they have not opposed when it answered their purpose. As the examples which are given in this publication and its Supplement are of considerable importance, it will be neces- sary to enlarge upon this point by adducing some of the more remarkable instances.

PAUL IV. wished to establish the Divine Office among the Jesuits, and also that the place of the General should be triennial, and not for life. LAINEZ became General, but his end being attained, no more was heard of a triennial General, or a Public Choir. At length compelled to yield the latter, at least in appearance, a Choir was established for the Profess- ed Houses alone, of which they had then but two; one at Rome, and the other at Lisbon. In a few months' time PAUL IV. died, not without suspicion of treachery, and with him ex- pired the Liturgical devotion of the Jesuits, who soon em- ployed at the Bank the time they had passed at the Choir.

PIUS V. was desirous of reverting to this usage, and also of abolishing the vows so convenient to the Society, but so inconvenient to others. The General promised to restore the Divine Office, but obtained leave to defer doing so until the Breviary should undergo complete alterations.

GREGORY XIII. was devoted to the Society, and was so

far from exercising any dominion over it, that he was its obsequious Servant: there was, therefore, no occasion to oppose him.

CLEMENT VIII. (as has been shewn) was very anxious for the reform of the Institute, both as respected its false doctrine and its despotic government. The Jesuits cajoled the Pope as to the first, and opposed him as to the other. The Doctrine of the Jesuit MOLINA was a source of considerable disquietude to him; and SERRY's History of the Congregation *de Auxiliis*, displays the artifices and chicanery of the Jesuits to hinder the Holy See from condemning that doctrine, and shews sufficiently the spirit of Jesuitism. In Spain they maintained the following proposition as a Thesis: viz. "It is "not proved that such and such a Pope, for instance, CLE-"MENT VIII. is a lawful Pope." This was in order to deter that Pope from condemning their mischievous Doctrines. The Letter of that arch-Jesuit BELLARMINE to this Pope to dissuade him from condemning the errors of the Jesuit MOLINA should also be consulted, on account of its insolence and falsehood. The restless spirit of intrigue evinced by the Jesuits, and the disturbances which they excited in all parts, induced this Pope to declare that he was so exhausted and disgusted by their perverse conduct, that he feared he should lose his mind. Such was the embarrassment occasioned to the Head of the Church by these its worthy sons; and such was the result of that crooked and mistaken policy by which that infallible Potentate was guided in giving countenance to characters who deserved it no better.

PAUL V. renewed the affair of the Jesuit MOLINA. The General, in the name of his whole Company, carried his effrontery so far, as to present a most offensive Memorial to the Pope, the object of which was at once to insult and to intimidate him. "If your Holiness" (said he to him) "put this affront "upon the Society" (namely, the condemnation of its pernicious doctrine), "I will not answer that ten thousand Jesuits "will not take up their pens to attack your Bull by writings in-

"jurious to the Holy See." Had his Holiness excommunicated a whole Protestant Kingdom, and invited its people to rebel against their lawful Sovereign, and, if necessary, to destroy him; the Jesuits, so far from opposing the Bull of their Spiritual Father with their pens, would have even taken up their swords as well as pens in aid of such a pious and scriptural design.

GREGORY XV. by his Bull, imposed silence on the Catholic controversy respecting the immaculate conception of the Virgin Mary; but it was to the interest of the Jesuits not to observe this prohibition, in order that they might render the Dominicans odious to the populace. After this prohibition, they exhibited in Spain the figure of ST. THOMAS, seated on an ass, and whipped the Saint through the streets: they discharged pistols at the doors and windows of the Dominicans, the whole being in honour of the Virgin Mary; and affording at the same time a fresh specimen of their disobedience to Papal Bulls, when they were opposed to their own views.

URBAN VIII. issued strict prohibitions to the Jesuit Missionaries, not to engage in commerce, to which they were so far from submitting, that they obliged CLEMENT IX. CLEMENT X. and CLEMENT XI. to renew the same laws, and with precisely the same success. The account of the voyage of M. DU QUESNE gives a sample of the unlimited commerce which the Jesuits carried on in Europe. Incapable of all correct feeling, they traded with a high hand, and their Father GALEOTI became a distinguished personage so soon as his Colleagues had chosen him to superintend the Bank of Rome. URBAN VIII. might as well have kept his Bull to himself. The Jesuits, so long as they exist, will be merchants and traders in spite of him.

Even the Inquisition of Rome considered the open impieties of the Jesuit BAUNI, as tending to scandalize its cause, and openly condemned them: so far, however, from paying any regard to the censure, the Jesuits immediately reprinted BAUNI's work in Paris, and this even during the lifetime of

Pope URBAN VIII. and, in order that nothing might be wanting to the insult, the doctrine of BAUNI was canonized in the *Apology for the Jesuits*. The Jesuit ANNAT, the King's Confessor, amused himself with turning into ridicule the censure which Rome had pronounced upon the works of the Jesuits BAUNI, RABARDEAU, CELLOT, and POZZA; while, on the other hand, the Spanish Jesuits, in their Apologies, honoured the Romish Inquisitors with the epithets of "Forgers of "documents" and "ignorant persons." The Romish Prelacy, which deserved so much harder measure for its infamous conduct, in connecting itself with the murders and cruelties of the Holy Inquisition, might well bear with its brethren, the Jesuits, while they bestowed no severer epithets.

INNOCENT X. condemned the Idolatrous Chinese Rites by his Decree of 1645. He also sagaciously wished to reform the Institute of the Jesuits; and directed, by a Bull of 1646, on pain of Excommunication, that a General Congregation should be holden every nine years. The Jesuits set no more store by this Bull than by the Decree against the Chinese Idolatries. In a few years afterwards, they published a book written by one of their own members, in order to prove that this Bull was a nullity. They would have been equally dispensed, indeed, from obeying such Bull without the sanction of that work, but its appearance rendered their disobedience to the See of Rome the more marked and palpable.

ALEXANDER VII. by his Decree of 1659, condemned their conduct in substituting the destructive doctrines of their own casuistry, in the place of the Gospel. They obey the Pope, however, no longer than his sentiments are to their taste. They admitted, indeed, that his motives were good in endeavouring to promote the peace of the Church; but as far as the Doctrine was concerned, they persisted in it with their usual pertinacity. In the same year, ALEXANDER VII. proscribed the notes of the Jesuit FABRI, in answer to those of WENDROCK; but in 1670, the same FABRI published his *Apology for the Morality of the Jesuits*, and, in contempt of the Papal De-

cree, inserted in his work the same notes as his Holiness had condemned; and lest he should be considered as arrogating to himself the exclusive privilege of despising the Holy See, the Provincial of the Jesuits, at the head of a band of his own Theologians, published an approbation of the work at its commencement. The General of the Jesuits, OLIVA, pronounced an eulogium upon it, and all the Jesuits still regard it as a *chef d'œuvre.* In 1664 appeared the work of the Jesuit MOYA, a tissue of the most obscene propositions: Pope ALEXANDER VII. condemned it in the severest terms in 1666. The obstinacy of the Jesuits obliged CLEMENT X. to renew this censure in 1675; but the honour of the Company induced them to renew their most humble opposition: they conducted themselves then as they have done since with reference to their Colleague BERRUYER, although he was condemned by two Popes. INNOCENT XI. in 1680 declared against this book afresh, and ordered it to be burnt: this effected no change in the system of the Jesuits. The Holy Pontiff often complained of the contempt with which his censures were treated, and of their pertinacity in crying up such a mischievous work.

To return to ALEXANDER VII.: in 1665, and 1666, he condemned forty-five of the worst propositions of the Jesuitical casuistry, upon which event the obedience of the Jesuits to Papal authority displayed itself in the usual manner.

They afterwards persecuted the Church of Holland with the utmost cruelty; upon which ALEXANDER VII. gave the force of a law to the Concordat of accommodation, which followed, but it betrayed no little ignorance of the Jesuits to suppose them likely to be bound either by Concordats or Laws.

The same Pope sent a Brief to the University of Louvain, in favor of the doctrine of ST AUGUSTIN and ST. THOMAS, which being decidedly opposed to the views of the Jesuits, they gave out that such Brief was obtained by the vilest intrigues, leaving it as an interence that it ought not to be obeyed.

CLEMENT IX. and CLEMENT X. both desired to recall the Society to its duty on the subject of the idolatrous rites, and of commerce; but both these Popes, as unsuccessful as their predecessors, were obliged to go into the other world, to complain to ST. PETER, that even his keys could not shut the door upon the Jesuits.

With regard to CLEMENT IX. in particular, the Holy See had sent Bishops, Vicars Apostolic, and other Ecclesiastics into India. The Jesuits opposed them (and especially the Vicars Apostolic) with all their power, waging war upon them with so much fury, that they were obliged to complain to the Pontifical Throne; upon which CLEMENT IX. declared them the Delegates of the Holy See; and threatened their adversaries with the vengeance of that See. The Jesuits libelled this Bull, casting it twice on the ground, and trampling it under foot, on its first receipt: a fact which appears from the authentic document sent by the Bishop of Beryta, to the Propaganda Society. (N. 63.) As to the Bishops, the Jesuits went the length of stating every where that they were no Bishops at all, but mere Heretics; and that the Sacraments administered by them were sacrilegious and null; they declared that the Bulls were surreptitious and invalid: they excommunicated those Christians who submitted to the Vicars Apostolic, banished or imprisoned the Missionaries who had acknowledged their authority. (N. 64.) and even had the audacity to excommunicate the Bishop of Beryta, who was a Vicar Apostolic, which was only stopping short of excommunicating the Pope himself. (N. 63.)

With respect to CLEMENT X.; he attempted to repress this revolt by four or five different Briefs, and two Constitutions; and the Jesuits of Rome bound themselves by oath never to contravene those Decrees; but, in spite of these oaths, they treated the Bulls and Briefs with sovereign contempt. The Society *de propaganda fide* even had intelligence of *counter letters sent out to the Missionaries by the General* OLIVA, *directing them not to obey them;* from which it appeared

evidently that the disobedience of the Society was referable to its Chiefs. They even dispersed a publication in France, in order to prove that it was the interest of all Monarchs to oppose the Vicars Apostolic. This chicanery would have been incredible, had not the Cardinals of the Propaganda Society supplied the most satisfactory evidence of it, in the summary of the work from which these facts are taken. (N. 15. Letter A.)

INNOCENT XI. having confirmed the Decrees of his predecessors against the Chinese idolatries, and the Jesuits persisting, as usual, in their use of them, the Pope ordered the General to recall from India eight different Jesuits, who were at the head of the rebellion. The General afterwards gave out that these Jesuits had become obedient, and by this artifice he obtained a suspension of the Bull, which had been drawn up and signed by the Pope. The Cardinals soon received information that the infallible Head of the Church had been deceived. On this, the Sovereign Pontiff, as might be expected, vented the liveliest reproaches: a new oath was required; but in five years after, the Jesuits who were recalled to Rome, had not only rendered no obedience whatever, but, in manifest contempt of the censures, they continued to oppose the Vicars Apostolic, and to exercise Ecclesiastical functions. New Briefs now became necessary against these refractory subjects, and these Briefs were of as much use as the former. Thus much for the idolatrous worship of the Jesuitical Missionaries.

The same Pope, in 1679, condemned various doctrinal errors of the Jesuits on the subject of grace (as if such men could either learn or teach any scriptural truths respecting the grace of GOD), and he also condemned seventy-nine propositions of their Anti-Christian morality. The Society now appeared to redouble its vigour in attacking the Scriptures, and Europe was inundated with a torrent of pamphlets and books supporting and establishing the errors which the Pope had anathematized. The same impieties were every where

maintained in public disputations; in the Schools; and by the Professors. This conduct on the part of the Society denied the existence of any power on the part of the Pope to preserve the purity of Christian mor lity, from that period when the Jesuits first began to introduce their own infectious principles.

INNOCENT XI. having prohibited the Jesuits from receiving any more Novices, they made the Sovereign Pontiff pass for a JANSENIST; and caused posting bills to be affixed in the streets and churches of Paris, in which they invited the people to pray for the conversion of the Pope, *who had become a Jansenist.* They also intrigued secretly to prejudice the King of France against the Pope; and to sow discord and confusion between the Church and the State. In conjunction with other causes, they accomplished their object, and the disputes which followed, although they found their main source in the corruption into which the Church of France had fallen, were in no slight degree referable to the Jesuits themselves.

These facts are important to shew that when the Jesuits preach up their own attachment and obedience to the See of Rome, they neither feel attachment nor render obedience beyond that point where the interests of their own body appear to stop: their protestations of allegiance to Princes are quite as numerous and vehement, because, without those professions, they could not govern the Courts of Princes; but the same protestations are no better kept than in the other case, when it appears that their ends will be better answered by breaking them. There is no period of history in which Catholic Monarchs have not been duped by these designing worldlings, nor one in which even the Court of Rome, although as often deluded, has not caressed and cherished them; nor is there any matter of surprise in all this; for servants must be bad indeed, before a master can determine to live without them; nor have Catholic rulers in the Church or the State ever considered too nicely the spiritual interests of mankind, so long

as their own political interests were in the main supported and furthered; and it must be admitted, that, in spite of all their perverseness and self-will, the Jesuits were, upon the whole, exceedingly serviceable in maintaining the secular policy, and upholding the corrupted religion of the Romish Church, as well as in confirming that empire over the mind, which it was the undeviating object of that Church to establish and perpetuate. It was with no small conviction of the necessity of the Jesuits to the Romish system, that FREDERIC of Prussia called them *the Pope's Body-guard*, and that the Popes themselves designated them as *their Spiritual militia*. To expect indeed, that troops who evinced no more fidelity towards GOD, should have been invariably faithful to their employers, was an absurdity into which only the Church of Rome could have fallen; but so far forth as their own immediate interests were concerned, it must be admitted that the Jesuits did fully answer the expectations which had been formed of them.

ALEXANDER VIII. condemned the famous Doctrine of *Philosophical sin* invented by the Society, or rather by its great Master, whose object from the beginning was to deceive and destroy the souls of men. So far, however, from espousing this doctrine the less, because the Court of Rome had pronounced against it, the Society had too much of fellow-feeling for all who were desirous of living in sin, to abandon it. The doctrine was openly defended and professed by the Jesuits throughout Spain, and Italy, and in France, Douay, Besançon, Poictiers, Pamiers, Sens, and elsewhere, as also in Louvain, after the Decree had been pronounced against it.

INNOCENT XII. in consequence of the Jesuits reckoning in the number of Jansenists, all who held the doctrine of ST. AUGUSTINE, and who did not favor their innovations, prohibited, *by virtue of the obedience due to the Pope*, the giving the name of Jansenist to any one, unless he should have been first convicted of being a Jansenist by a competent judge! The Jesuits did not admire the phrase of *obedience due to the Pope*, and in 1696, those of Flanders presented to the King

of Spain, in the name of the Society, a Memorial in which they accused of Jansenism some of the Laity, some Ecclesiastics, and even whole Religious Orders, for the purpose of ruining them; such as the Premonstratensians, the Dominicans, the Augustins, the barefooted Carmelites, the Capuchins, and above all, the Fathers of the Oratory, and the Secular Clergy. The Inquisitions, both of Rome and Spain, condemned them for this conduct. Their interest further appeared to require the fall of one NORIS, whom they cited to Rome, as a Jansenist. POPE INNOCENT XII. upon this, examined his works, and pronounced judgment in favor of his orthodoxy, directed him to continue his labours for the Catholic Church, and made him a Cardinal. In 1714, however, the Jesuit COLONIA having obtained sufficient influence to silence the Popes, decided in his Dictionary, with all the infallible authority of his Company, that a great variety of persons therein named were Jansenists, among whom were Cardinal NORIS! This may serve for another specimen of the obedience, which the Pope had to expect from those who had not learned to obey the Decalogue.

The same Pope having appointed M. MAIGROT, the Bishop of Conon, his Vicar Apostolic, that Prelate condemned anew the idolatrous worship carried on by the Jesuits in China. All the Missionaries obeyed him, with the exception of the Jesuits alone, who opposed him violently: they even endeavoured to dispossess the Pastor of his charge, and to disperse his flock. The General of the Jesuits, and their Attorney General, defended these men and their attempts. Rome was inundated with manuscripts and books, on the part of the Jesuits, in defence of the Heathen rites of idolatry, which publications will for ever afford a convincing proof of the understanding subsisting between the Schismatics of India, and the Jesuits of Rome. (N. 71.)

The Pope consented to examine this affair anew, although it had been many times decided. The Congregation convened for this purpose, held forty-six sittings. There were

afterwards many General Congregations before the Pope, and the matter was nearly decided, when the Jesuits procured solicitations from several Sovereigns of Europe; proposed the admirable expedient of *convening a Council in China;* and managed so well, that by means of artifices and threats they at last obtained the respite which they desired.

These Apostolic men, bound to God by the vow of obedience to the Sovereign Pontiffs; these Ecclesiastical heroes who had deserved so well of the Church, presented an appeal, in 1700, to the Tribunal of the Idolatrous Emperor of China. They referred to him the cause of the Christian Religion, and obtained from him a decision, that *the Chinese ceremonies had nothing in them which savoured either of Idolatry or Superstition.* Such is the Decree of which they every where boast, and which they ventured to carry to Rome, in order to close the mouth of the Pope. (N. 73.)

In six years after this, the Jesuits obtained an Edict from the Emperor of China, for the banishment of all the Missionaries who did not subscribe to this decision, and who in consequence had not THE PIAO; which was given to those only who thought conformably with the Edict of the Emperor, and which was equivalent in China, to THE FORMULARY in France, a test of orthodoxy which had for its object the exclusion of all the adversaries of the Jesuits, in order that they might reign alone.

CLEMENT XI. published numerous Decrees against the Chinese Idolatry, but died without the satisfaction of being obeyed: a short detail upon this point may be proper.

CLEMENT having continued the Congregations commenced under INNOCENT XII. held many in person. His first discovery was, that the Jesuits, preferring the decision of a Pagan, to a Papal Tribunal, had not ceased to persecute the Bishops, and to teach and practise erroneous doctrines upon Idolatry, Superstition, and Illicit contracts. (N. 74, 75.) He dispatched to India a Legate *à latere*, invested with the most ample powers (the Cardinal DE TOURNON). This Legate

being satisfied, on his arrival, that the religious rites of the people were idolatrous and superstitious, and that the whole body of the Jesuits permitted, defended, and sanctioned them, exerted all his zeal on the occasion. It would be too long a detail to enumerate the various oppositions made by the Jesuits to the authority of this Legate; the measures which they induced the government of Pondicherry to adopt; their banishment of the Missionaries; their intrigues against DE TOURNON at the Court of Pekin; the outrages offered to his person, the insults, cruelties, and imprisonment, to which they subjected him, and finally the death which they made him suffer, after a variety of hardships, in the prison of Macao. (N. 75.)

The Pope, by his Decree of the 7th January, 1706, confirmed that of the Legate; but the Jesuits caused a *Defence of their Missions* to be printed at Rome, with the mark of the printing-press of the Apostolic Chamber: but they took the precaution not to distribute any copies at Rome; and the Jesuit LAINEZ, on his arrival in India, dispersed the book there, boasting that it had issued from the press of the Vatican, and that the See of Rome had examined and approved it. The Nuntio CONTI, who was afterwards Pope INNOCENT XIII. sent a copy of it to CLEMENT XI. for the purpose of enabling him to judge for himself of the sincerity of the submission of the Jesuits to his Decrees. (N. 76.)

The Jesuits went further—LAINEZ declared both verbally and in writing, that, during his stay at Rome, CLEMENT XI. had stated to him *vivâ-voce*, that he had annulled the Decree of the Legate, and that he had permitted the observance of the Chinese rites. (N. 76.) He not only asserted this both verbally and in writing, but *on an occasion of a solemn festival, whilst the Church was full of French and Indians, the Jesuit* BOUCHET, *clothed in his sacerdotal vestments, took the Holy Sacrament into his hands; and, in presence of all the people, swore by the body and blood of Jesus Christ, that Pope* CLEMENT XI. *had expressly declared to him that*

the Decree of the Legate, which he had just confirmed, in no way obliged or bound either Catholics in general, or the Missionaries in particular. Impiety can hardly go further than this—and Cardinal D'Ossat may be excused, after this, for having asserted, as he does in his seventh letter, that *the Jesuits do not believe in Christ.* The Pope was no sooner apprized of the deception, than he considered it necessary to deny it, which he did by a public Declaration on the 7th of September, 1712, which was sent to India. (N. 76, 77.)

The Pope at length published his famous Bull, commencing *Ex illa die*, dated 19th March, 1715, by which he flattered himself he should reduce the refractory to submission; he even obliged the General to give them precise orders. But the Secretary of the *Propaganda* Society informed Benedict XIII. in 1725, that *there was reason to apprehend that the General had sent out a counter-letter at the same time;* that such a thing had happened before is certain, and the Institute itself sanctions the practice.

The Pope felt it was necessary to support the reputation of his Bull, and sent out a new Apostolic Legate to China. He chose M. Mezzabarba. We have the whole History of this second Legation, the Journal being yet extant in manuscript in the archives of the *Propaganda* Society, each page being signed with the Legate's own hand. It displays the mortal hatred which the Jesuits bore to the Popes and their Representatives. This second Legate was obliged by the menaces and injuries which he experienced, to return to Rome, without having had the least success. (N. 81, 82.)

The Jesuits, in the *Reflections on the Affairs of China*, which they published, even ventured to contest with the Pope the power of deciding such questions, and represented his decision as an attack on the authority of the Emperor of China!

Porquet the Jesuit had maintained before the Cardinal de Tournon—first, that the Pope could not decide infallibly upon controversies in China: — secondly, that neither the Pope nor

the Church could decide infallibly that any thing in particular was an idol. (N. 84.) "The Pope commands," said the Jesuit FAN; "who then is this Pope? He cannot command the "English and the Dutch; and does he pretend to command "in China? We will find a remedy for this." The Jesuits even imputed this decision to the Pope as a mortal sin. The Jesuit MOURAO went so far as to say, that the Pope could not make his Decree against their Idolatries without committing a sin, from which he could not be absolved, so long as he persisted in requiring the observance of a Decree *so impious in itself, and tending so manifestly to the destruction of souls.* He called the Legate, *Lucifer*, for endeavouring to get it obeyed. (Ib. p. 216.)

There was only a single Jesuit who declared himself ready to submit, from which time he became unfit for the Mission in the opinion of the General, and the heads of the Society, who therefore recalled him; and had not the *Propaganda* Society withdrawn him from the fangs of the Jesuits, he would have met with very severe treatment on his return to Rome, where an opposition was prepared for him, which the Pope himself assisted in terminating. That Jesuit, who afterwards became Bishop of Eleutheropolis, in writing to the Jesuit GOVILLE, in 1736, observes, "Every one was astonished to "find that the guilty escaped without punishment. People "regret to see them, on the contrary, honoured, raised to dig-"nities, and protected and favored by the General. It was "only to deceive the Pope that the General threatened his "own subjects; and the Secretary of the *Propaganda* inform-"ed BENEDICT XIII. in 1725, that the General had been "detected in writing private Letters at the same time, which "contradicted those threatenings *."

* The Secretary of the *Propaganda* Society enters into a detail on this point to Pope BENEDICT XIII. and shortly after he observes, that although it be true that the General wrote a threatening letter to the Superiors of China, in 1710, which the Pope sent on the 11th of October in that year, it is no less true, that at the same time, the General

The Prelate continues — "The accusation against the "Jesuits has been renewed, namely, that although they have "boasted of displaying, above all others, a blind submission "to the See of Rome, yet that no one can be less obedient "than themselves to that authority, when its Decrees do not "happen to be to their taste: what grieves me most is, to see "that this accusation is preferred by persons of the greatest "respectability, by the truest Catholics, and even by those "who are most attached to the Company. These acts of dis-"obedience evince the greatest ingratitude on the part of the "Jesuits towards CLEMENT XI; for no Pope since GREGORY "XIII. has shewn more affection for the Society than CLE-"MENT XI. and the family of the ALBANI."

CLEMENT XI. on another occasion, spoke a language which was very agreeable to the Society, when he published the famous Bull UNIGENITUS, of which the Jesuits availed themselves, to make the world believe that the oracles of the Holy See had authorized their own corrupt doctrines; and certainly if his Holiness did not mean to go all this length, he should have taken care to use language which was less liable to misconstruction. He did indeed, in 1718, publish his explanatory letters *Pastoralis officii*, in which he declares that his decisions were never intended to invalidate the Theological doctrines of the Schools.

The Jesuits, however, in defiance of the Pope, took upon

wrote another Letter, which he addressed to the Jesuit PHILIP GRIMALDI, which letter has been since found among others. In this Letter GRIMALDI is encouraged to defend the Chinese rites. It was also said expressly, that the Pope had at last issued a Decree in favor of these rites, and that THROUGH THE INTERCESSION OF ST. JOSEPH, and ST. XAVIER, his Holiness had yielded to the desires of the Company. This second Letter, adds the Secretary, is known to many persons, and proved by the testimony of a very worthy Prelate:—he then concludes in these terms: "This fact, if I am not deceived, gives to all rational "beings the right of judging of what advantage the Jesuits found these "counter-letters on other occasions as well as this, since, in spite of all "the Decrees and directions of the See of Rome, the Jesuits of China "never submitted to them"

themselves the right of overturning all that displeased them, and of decrying as HERETICS a competent number of those in their own Church, whose orthodoxy had never been suspected before; proclaiming in their Jansenist Dictionary, that the Cardinals NORIS, and BONA, were Jansenists, as well as DE RASTIGNAC, the Archbishop of Tours, the Theologians SERRI, BERTI, BELLELI, and a multitude of others. The Jesuit ZACHARIA pronounced authoritatively, that BERTI had taught the same errors which had been first taught by LUTHER and CALVIN, names so justly terrible to Popery in every age: but it so happened that both Pope BENEDICT XIV. and the Sacred Congregation, after examining into the doctrine of that divine, declared it to be *orthodox;* and therefore the Jesuits were no nearer to the truth, in stating that Catholic to have adopted the doctrines of the Protestant Church, than they were in asserting that their own doctrines were those of the Holy Scriptures.

Under INNOCENT XIII. the Jesuit SIMONELLI wrote from Pekin to his General, on the 30th of November, 1721, that *there was no other harm in the rites or doctrines observed in China, than what had been invented by their accusers; and that although Rome would not admit this truth, it was not less a truth on that account: that it was to no purpose the Jesuits were pressed or menaced; they certainly would never obey.* This fact is related by the Secretary of the *Propaganda* Society, in his Memorial to BENEDICT XIII. (p. 190). He also adds (p. 200), that the Jesuits stated there were three points which must be distinguished from each other: 1st, the receiving of Papal Decrees which the General had promised; 2nd, the holding the rites to be what the Decrees declared them to be, which the General had not promised; and 3rd, the publishing of the Decrees, which also he had not promised: of course (adds the Secretary), all idea of actual submission to those Decrees is excluded by these Jesuitical distinctions. In addition to this, he observes (p. 201), that the Jesuits pretended that these Decrees were no more than

a precept, such as for fasting, or hearing mass, which were merely conditional; that the Constitution *Ex illa die* was of this nature, and not affecting any dogma of faith, but was simply a rule of discipline, to which, of course, only such an obedience was due as should be *consistent with the interests of the Mission* (p. 213). They even treated it as a precept of impiety (p. 216). In short, not content with refusing to render to the Bull an obedience which was opposed to their own advantage, they prevented all others from obeying it to the utmost of their power (p. 212).

INNOCENT XIII. provoked by such an obstinate resistance, was desirous of annihilating the Society as well as its Missions. He prohibited them from receiving novices; from sending any Jesuit upon Missions, and from suspending such as were sent out by others. After this (says the 6th Vol. of *Anecdotes sur la Chine*, p. 408), offended with the insolence of a Memorial, the object of which appeared to be only to insult and ridicule him, he concerted measures with the Cardinals to extinguish a Society so hostile to the Church, and so invariably opposed to its Decrees. They began by deliberating not so much upon the propriety of abolishing the Institute, as upon the best means of accomplishing that object; upon which the Jesuits declared in public that the Pope had not the power of abolishing an Order, which had been approved by the Council of Trent. The death of INNOCENT XIII. which happened in a few weeks after the General had presented his Memorial, and at a moment when measures of the last extremity were meditating against him and his Company, left little doubt of the causes which produced so opportune a death, at such a peculiar conjuncture. The imputations which were cast on that event, and which were of a nature the most unfavourable to the character and credit of the Society, have never been falsified or refuted.

BENEDICT XIII. issued a Brief on the 12th of December, 1727, confirming all that his predecessors had ordered on the subject of the idolatrous worship of Malabar; but he was obey-

ed no better than the rest, and died leaving affairs in the same state in which he found them.

In the course of the years 1726 and 1727 he issued first a Brief, and then a Bull, upon certain propositions in Theology, which the Jesuits were so far from admitting, that CLEMENT XII. was obliged to publish two new Decrees, having a similar object, and similar success.

BENEDICT XIII. having received from the CARDINAL DE NOAILLES twelve articles which contained the judgment of certain Referees upon points of controversy, he examined them; and all were, without exception, approved, and declared to be orthodox. The desire for peace was general both at Rome and in France; but the Jesuits, to whom peace would have been ruinous, resolved neither to give or receive quarter, and endless disputes and violences were the result.

It was under the same Pope BENEDICT XIII. that the Jesuits counterfeited no less a document than a Decree of the Pope and his Council, for the purpose of serving their own ends; a crime which was till then almost unknown, and which served to demonstrate more clearly the false foundation upon which the Popes were resting, in considering the Jesuits the friends of their own Church, any longer than their own interests were concerned in being so.

CLEMENT XII. issued several Bulls and Decrees against the covetousness of the Jesuits as merchants, and their errors and impieties as Theologians: but their warehouses and shops were not diminished; their publications in support of their own opinions were not less numerous; nor were the fires on their Heathen Altars in India at all less frequent:—the last words of an Apostolic visitor, sent out to that country by this Pope, were, "I die—the victim of the Jesuits!" If information be desired as to the estimation in which the Jesuits held the two Briefs issued by CLEMENT XII. in 1734 and 1739, confirming the Decree of CARDINAL DE TOURNON, it is only necessary to consult the account given by M. VISDELON, the Bishop of Claudiopolis, who was himself a Jesuit, but who

had the singular honesty to transmit an undisguised and affecting statement of the abominations and follies of his Brethren. (N. 89.)

CLEMENT XII. also sent the Bishop of Halicarnassus to Cochin-China, in the character of an Apostolic Visitor, who was, however, overwhelmed with insults, injuries, and barbarities: meetings were held against him in the house of the Jesuits at Macao: he was carried before the Tribunal of the Mandarins, charged with the care of the Royal Hounds, in contempt of his dignity; attacked by masked assassins, and left to languish and expire without medical aid, in a state of complete abandonment, as may be seen in the relation of his Mission, which is preserved among the archives of the *Propaganda* Society. Under the pretext of his being *a Heretic* and *a Jansenist*, the Jesuits even refused to assist at his funeral. "Let us act," said they, "with caution. ROME IS "A VILE BEAST; and the Bull, *Ex illa die*, is a trick of the "Court of Rome: there are two Popes, one at Rome, the "other at Lisbon." This was said with reference to the then King of Portugal, who at that time espoused their cause; but fortunately for the interests of the world, the Pope of Portugal became subsequently too well informed of his own danger, and of their intrigues, to shut his eyes to his real interests. (N. 89.)

BENEDICT XIV. who regarded the Jesuits as a race of untractable and artful characters, issued more Briefs, Decrees, and Bulls, against them than any one of his predecessors. In 1740 he prohibited them publicly from the sale of Drugs, especially their *compounds*. He was obliged to renew the same prohibition in 1756; but they not only refused obedience in the second instance, but added insult to the refusal, affixing publicly in Rome a notice to the Public in praise of their nostrums, stating their quality, and notifying, that, to ensure genuine articles, application must be made to their Colleges, where their Members alone dispensed them. IB. Art. II. (N. 16.)

In 1741 he published three Bulls against the Jesuits; the two first being against their relaxed doctrines on fasting: but they immediately preached the contrary in the Churches; they even released persons from the obligation of fasting. The third Bull was against the slavery in which they held the Indians: this was also resisted by them, and much disturbance ensued.

In 1742 and 1744 he issued two Bulls against their idolatrous practices, which they treated with the utmost contempt, publishing satirical and impertinent Letters, against the first in particular; among which, that addressed to the MARQUIS OF FERRARA was a masterpiece of impiety and insolence: they persisted in these proscribed Rites, notwithstanding all the thunders of the Vatican. A Charge of the Bishop of MAURICASTRE, published the 22d July, 1745, is one continued lamentation on the war which was waged by the Jesuit Missionaries in China with the Bull of BENEDICT XIV. Of course the interests of the Society rendered it necessary that this Bishop should be dispatched to the other world. BENEDICT XIV. stated in the Consistory held the 16th September, 1748, that he lost his life in China, by defending the Christian faith. (N. 90.) As to the Bull of 1744; the Jesuits not only continued to practise the Heathen superstitions of Malabar, as is attested by the *Propaganda* Society; but two years after that Bull, a Jesuit printed in Paris the life of the Jesuit BRITTO, the most obstinate defender of those superstitions, in which he exalts him as a Martyr to the faith, and speaks of the Rites of Malabar precisely as if no condemnation had been pronounced. (N. 90.)

It is, however, well worthy of notice, that in 1628 the Jesuits in India held that these Rites were incompatible with the Catholic Faith; but inasmuch as the Mandarins and the Learned there were much attached to them, they wrote to this purport (not to the See of Rome, but) to their own Divines at Rome, who decided, according to the interests of the

Society, that the Idolatrous rites were *lawful**! Thus, because in 1628 the Jesuitical Theologians of the College at Rome judged that these Rites were to be permitted; whatever Popes might have come after, nay, even if ST. PETER himself had descended, their authority would not have availed against a decision of their own Conclave. (N. 91.)

In 1745 BENEDICT XIV. sent forth two fresh Decrees; the one against a rule of the Jesuits, requiring their Penitents to name the accomplices of their crimes, which experienced the greatest opposition from the Jesuits; and the other against Usury, a subject of no small delicacy with those personages.

Another Decree of this Pope was against the Dissertation of the Jesuit BEUZI, in which he justifies *les attouchemens mamillaires*, practised by the Jesuitical Confessors with their female Disciples—a practice which only such miscreants as assumed the garb of piety for the most unhallowed ends could have observed, in defiance of the first principles of morality, and which only such characters could have dared to defend, in opposition to the whole spirit and genius of Christianity. It was only to be expected, however, that persons who could thus set God and man at defiance, should not be very nice about the opinion of the Pope. They accordingly, in contempt both of him and the Congregation, edited a finer edition of the work at Lucca, and sold it publicly at a very cheap rate.

New evidences of their contumacy occurred in their second Edition of the Jansenist Dictionary, in which they again inserted the names of Cardinal NORIS, and the other Catholic writers, as Jansenists. The Pope, irritated by this step, condemned the book; but these worthy Fathers, bound to the Pope by their fourth vow of Obedience, printed a Letter against the Papal Decree of condemnation: and, as the Congregation lost no time in declaring against this Letter, they

* NAVARETTE, Bishop of St. Domingo, Vol. iii. No. 2.

published a second, in which, in a strain of irony, they returned thanks to the Secretary, turning into ridicule at the same time the Secretary, the Decree, and the Congregation. After this, they reprinted the work under another title, in which they associated with the ill-fated NORIS, such Bishops and Ecclesiastics as had been pronounced by the Romish See as approved Catholics, declaring them to be, on the contrary, notorious Jansenists. BENEDICT XIV. condemned this by a fresh Decree. It is only surprising, that, after such pertinacious conduct on the part of this Pope, he did not himself obtain a niche in the Jesuits' Dictionary as a notorious Jansenist.

In 1756, BENEDICT XIV. sent out his Encyclical Letter to the Bishops of France, which the Jesuits disapproved, and with which disapproval the Pope reproached the General to his face: they did not, however, rest there; but poured forth a torrent of abuse against the Pope, endeavouring to excite revolt and schism among the people. Such was the object of their work *concerning doubts*, in which the Pontiff's Circular Letter was turned into ridicule.

The Decrees of BENEDICT XIV. against the writings of the Jesuit BERRUYER, and the estimation in which those Decrees were held by the Jesuits, are equally remarkable. After the Pope's censures had appeared, those writings were translated into Spanish and Italian. The Society defended, and vaunted of them, as perfect works; multiplied Editions of them; and put them into the hands of the Religious—of Laymen, and of Females of condition, as the fittest books to instruct them in the mysteries of Religion, and to encourage their piety: notwithstanding which, they are works in which are revived the Heresies of ARIUS, of NESTORIUS, of PELAGIUS, and of SOCINUS; in which the writings of the ancient Fathers are invalidated as suppositious, and infected with *Atheism*; and in which the Scriptures are explained, and Doctrines are advanced, upon principles decidedly Socinian and erroneous. In 1734 the See of Rome condemned the

first part of the writings of the Jesuit BERRUYER. The Jesuits, in honour of this damnatory Decree, published the second part in 1753, which was more reprehensible than the first. In 1755 the See of Rome condemned such second part; in answer to which, the Jesuits published an Italian translation of the first part, which translation was condemned at Rome in 1757. The Jesuits afterwards published the second part in Italian, with an Apology; on 17th February, 1758, BENEDICT XIV. condemned both the Translation and the Apology. The Jesuits replied in their turn, by the publication of the third part, which was condemned by CLEMENT XIII. on the 2d December following. The Jesuits, shortly after, translated the second part into Spanish, published two volumes of Apologies at Nancy, and sold the work accompanied by eulogiums; and also the Apologies, even at Rome itself. On the 30th August, 1759, the See of Rome condemned these Apologies, and there was then only wanting an Italian translation of the third part, and of the Apologies, to put the finishing stroke to the scandal.

BENEDICT XIV. terminated his Pontificate by issuing a Brief commissioning Cardinal SALDANHA *to reform the Jesuits of Portugal:* and the Memorial of their General to CLEMENT XIII. as well as their conduct with regard to THE KING OF PORTUGAL, will sufficiently shew with what kind of spirit this attempt was received, and what were the results which it produced.

CLEMENT XIII. in the two years that he occupied the Papal Chair, issued two Decrees against the works of the Jesuit BERRUYER, a circular Letter against Commerce (which is prohibited to all Ecclesiastics by the Canons), and a Letter and a Brief upon peace and union. The Jesuits did not, in consequence of such measures, abate any portion of their activity in dispersing these prohibited works; they even made them one branch of their commerce (N. 134); they continued their trade even at Rome, and under the eyes of the

Pope, and blew up the coals of schism and division wherever they were found.

The above facts will demonstrate, that, as a general question, the Jesuits have systematically opposed the Roman Pontiffs, whenever their orders appeared to them to be in hostility to the Society; and they may serve to justify the charge of the University of Paris in 1644, when she said to the Jesuits, "You flatter and injure Sovereign Powers at the same moment: you despise the censures of the Popes, and the authority of Prelates, and the whole Hierarchy. Your parricidal doctrine has been often fatal to the persons of our Kings; and you display but too evidently your desire of attaining to the exercise of a criminal Sovereignty *."

CHAP. XXXIX.

THE SOCIETY UNITES WITHIN ITSELF THE PRIVILEGES AND IMMUNITIES OF ALL OTHER SOCIETIES, PAST, PRESENT, AND FUTURE; IT CAN APPROPRIATE TO ITSELF, UNDER ITS INSTITUTE, ALL IMAGINABLE RIGHTS AND PRIVILEGES, POSSESSING THEM IN A MANNER WHICH GIVES IT THE SUPERIORITY OVER ALL OTHER BODIES, AND WHICH MAY EVEN DIVEST THEM OF THEIR ADVANTAGES, IN ORDER THAT THEY MAY BE SHARED BY THE SOCIETY ALONE.

THE Society could not hope to absorb all other bodies within itself, and to render its own monarchy universal, if any one of them should possess privileges which were not enjoyed by the Company. It was, therefore, requisite for the Society to unite the prerogatives of all others, and to be placed in a condition, by the nature of its Institute, not only to possess

* See *Seconde Apologie*, part i. chap. 16.

them all, but to possess them in a superior manner, so as insensibly to deprive others of them, in order that they might be eventually enjoyed by the Society alone.

Such is the brief developement of that hermaphrodite nature which PASQUIER charged upon the Society, and which renders its members at once Seculars and Regulars, Mendicants and men of wealth. It was necessary that it should be susceptible of these different forms, in order to appropriate to itself the privileges of the classes in which other men are found.

Thus, in the first place, PIUS V. granted them in a single sentence all the privileges, *past*, *present*, *and to come*, which mendicants of all colours, degrees, and sexes, ever have obtained, or ever shall obtain; and by the same authority, the Society also has, and shall have, *ipso facto*, without any other more particular grants, all that may have been conceded by the Apostolic Bulls of prerogative, immunity, exemption, indulgence, and spiritual and temporal grace, without omitting any thing; or which might thenceforth be granted to their Congregations, Convents, and Chapters; to their persons, their Monasteries, Houses, Hospitals, and other places *; and not only shall the Society possess these privileges like other Religious persons, but in a superior manner †.

* "Omnia & singula quæcunque, quotcunque & qualiacunque sint, etiam speciali notâ digna, privilegia, immunitates, exemptiones, facultates, concessiones, indulta, indulgentias, peccatorum remissiones, & gratias tam spirituales quàm temporales, litterasque Apostolicas . . . hactenùs per nos . . . (&) prædecessores QUAM SUCCESSORES NOSTROS . . . quibusvis Ordinibus Fratrum & *Sororum* mendicantium, quocunque nomine nuncupentur, illorumque Congregationibus, Conventibus & Capitulis, ac *utriusque sexûs* personis, ac illorum Monasteriis, Domibus, Ecclesiis, Hospitalibus, & aliis locis, CONCESSA ET IN POSTERUM CONCEDENDA, . . . eisdem Præposito ac Societati & omnibus . . . domibus, ubique terrarum sitis, . . . *nunc et in futurum* possint . . . frui, &c." BULL OF 1571.

† "Non solùm ad illorum instar, sed pari formiter & æquè principaliter . . ." Ib. & SUMMARIUM, Article *Communicatio gratiarum*, N. 2.

They have also, by virtue of a Bull of CLEMENT VIII. the privileges, *past, present, and future*, of the Orders which are not mendicant. "Our Members" (says THE COMPENDIUM) "have also all the prerogatives not opposed to our "Profession, which all the Non-Mendicant Orders enjoy, or "ever may enjoy; and that in the same manner as if each of "these privileges had been specially and particularly granted "to us *." Not, indeed, that CLEMENT VIII. admired the Jesuits sufficiently to extend these favors to them intentionally; but having granted them to the Minims whom he did esteem, he gave them, in spite of himself, to the Jesuits whom he disliked.

Nor did it only answer their purpose to possess, as Regulars and Mendicants, all possible privileges in a superior manner; but as Seculars also, it was fit they should enjoy all possible privileges of all possible Seculars: they have all those of the several Congregations and Confraternities in the world †; and this, as it is stated, because the Dominicans have them; so that, if the Jesuits admired neither the opinions nor the persons of the Dominicans, they could at least admire their privileges.

They enjoy the privileges generally of all secular places, and of all secular persons whatever. They hold these under a Bull of GREGORY XIII. which grants them "all and every "one of the privileges, immunities, exemptions, and rights, "present and future, of all male and female Mendicants; of "all other Religious Orders; of all Congregations, Commu- "nities, Chapters, Monasteries, Houses, Churches, Confra-

* "Gaudent præterea quibusvis facultatibus & gratiis, nostræ professioni regularis observantiæ non contrariis, aliis *Ordinibus quibuscunque* NON MENDICANTIBUS, quomodolibet concessis ET CONCEDENDIS, in omnibus & per omnia, *perindè ac si nobis concessa specialiter fuissent.*" Ib. N. 3.

† "Pariter per facultatem *Prædicatorum*, nos, domûs nostræ, &c. possumus frui omnibus privilegiis . . . aliorum quorumcunque Ordinum, *Congregationum*, & *Confraternitatum*." Ib. §. 3.

"ternities, Hospitals, and places of Piety; and generally, of "ALL PERSONS, as well Secular as Religious *:" by which admirable invention the Jesuits, as to their privileges, are, in a superior manner, Dominicans, Franciscans, Minims, Augustines, Carmelites, Benedictines, Bernardins, Chartreux, Premonstratensians, &c.; and also Canons, Congregations, Hospitals, Confraternities, &c.; in a word, all that can be conceived of places and persons, Secular and Regular †.

Nor is this all; but whatever privileges they obtain, they hold irrevocably, and under the protection of all sorts of anathemas. The Popes themselves have not the right to deprive them of any; or if a particular Pope should have the temerity to do so, the General will have the power of reverting to the ancient rule at once, and of restoring every thing, as if the Pope had not interposed; and that as often as such a Pope shall appear ‡. It is even a favor if such Popes are not

* "Præpositus & Societas omnibus & singulis privilegiis, immunitatibus, exemptionibus, facultatibus . . . fratrum & sororum Mendicantium, aliarumque Religionum Ordinibus, *Congregationibus, Conventibus, Capitulis, Monasteriis, Domibus, Ecclesiis, Confraternitatibus, Hospitalibus, & aliis piis locis,* ac PERSONIS TAM SÆCULARIBUS QUAM REGULARIBUS hactenùs concessis, AC IN FUTURUM CONCEDENDIS, uti, frui, potiri, gaudere . . . & exequi possint." LITT. APOST. pag. 148.

† THE COMPENDIUM of the Jesuits, which was drawn up by order of their General AQUAVIVA, printed by the Jesuits of Rome in 1584, and sent into all the Society's Houses by the Secretary, as an accredited publication of the Society, lays claim to whatever privileges may belong to all the Religious Orders and Societies which are there distinctly mentioned, and which are very numerous (including even *the Knights of Malta)*, and there are found the power of granting Indulgences of every degree; for instance, the release of a soul from Purgatory by a Pater-noster, and the privilege of obtaining the third part of the remission of sins!

‡ "Decernentes . . . nullo unquam tempore *per nos aut Sedem prædictam* revocari, aut limitari, vel *illis derogari posse* . . . ET QUOTIES revocari, alterari, vel derogari . . continget, TOTIES *in pristinum & eum in quo antè præmissa erant,* statum restitutos . . . per Generalem . . . esse & fore."

excommunicated; for, as to all other Judges, Cardinals, Legates *à latere*, or whatever other authority, who shall presume to regard this mass of privileges with an evil eye, not only shall every thing which they may do in the way of opposition be considered null and void, but it is enjoined upon all Ecclesiastical Dignities—Patriarchs, Archbishops, and Bishops, nay, indeed upon a simple Canon, to excommunicate these opponents, whoever they may be, without regarding any appeal which they may make; and to DELIVER THEM OVER, if necessary, TO THE SECULAR ARM! Every Canon required by the General, or even by one of the Jesuits*, is raised, *ipso facto*, to the degree of a Conservator of the privileges of the Society, and can excommunicate Kings, Emperors, Patriarchs, Bishops, Legates, and Cardinals; nay, he can deprive them of their benefices, and of their dignities †.

It might be imagined that all this plenitude of privilege would content the Jesuits; but they claim Collegiate privileges in addition, which may entitle them to the rank and advantages of the Universities themselves. This was always a main consideration with the Jesuits: their great object having invariably been to become the directors of the Education of youth, in order that they might at once extend their own power, and diffuse their own principles, with the greatest facility.

* "Non aliter per *quoscunque Judices* . . . etiam Cardinales, etiam Legatos de latere . . . sublatâ eis, & eorum cuilibet quovis, aliter judicandi facultate . . . decidi debere, irritum quoque & inane quidquid secùs A QUOQUAM ET QUAVIS AUTORITATE . . . Quocircà Patriarchis, Canonicis . . mandamus quòd . . *aut unus eorum*, quoties pro parte Præpositi & personarum Societatis, vel *alicujus eorum* fuerit requisitus, . . . contradictores *quoslibet*, & rebelles, per Censuras . . . appellatione postpositâ, compescendo; invocato etiam ad hoc . . auxilio brachii sæcularis." BULL OF 1571. LITT. APOST. pag. 118.

† "QUICUNQUE alicui concessionum . . . contradicere ausi fuerint excommunicationem incurrent, & ut tales publicandi, quòd si sint Clerici, *præter hoc priventur dignitatibus & beneficiis*." COMPENDIUM, Article *Privilegia*, § 10.

At first, the Jesuits only besought of PAUL III. with all humility, that they might have a College, or, at farthest, some Colleges, in the Universities *. The number of these Fathers being at that time fixed to thirty, the favor did not appear of great magnitude: it was accordingly granted; but the limitation of their number being taken off, they grew bolder, and established their Colleges in other places besides the Universities.

In 1549 and 1550 appeared two Bulls respecting these Colleges; the first was granted to the General, empowering him to appoint Professors, either in Theology, or any other Faculty, wherever he pleased, without applying to any one for permission †; which was losing no time, since the Society had not then existed above nine years; and the object of the second Bull was, to declare all the Colleges erected in favor of the Jesuits, to have been erected by authority of the Pope, although the Pope might know nothing of them; on condition, however, that they should be well endowed, and that they should not be any expence to the Popes ‡.

The Jesuits did not stop there. In 1552, they obtained a Bull from JULIUS III. which gave, in the first place, to the Students of their Colleges, erected out of the Universities, whether Jesuits or those who were not of the Society, a right of taking Degrees; and which extended the same privilege, in the next place, to those of their other Colleges, to whom the Universities might refuse Degrees gratuitously §. In either

* "Possint habere in Universitatibus Collegium, seu Collegia." LITT. APOST. pag. 14.

† "Concedimus Generali . . . ut quos de suis idoneos judicaverit . . . ad Lectiones Theologiæ & aliarum Facultatum, *alterius licentiâ ad id minimè requisitâ*, ubilibet deputare possit." LITT. APOST. 50.

‡ "Collegia . . . quæ simul atque constructa & dotata fuerint, non tamen ex bonis quorum collatio ad Sedem Apostolicam pertinet, ex nunc autoritate Apostolicâ erigi . . . seu pro erectis haberi." Ib. 66.

§ "Scholaribus Collegiorum . . . in Universitatibus . . . si . . . Rectores Universitatum eos gratis . . . promovere recusaverint, ...

case these Graduates of the Jesuits were to have the same rights of precedency and privilege, in every respect, as those of the Universities, and they were to enjoy these, like all their other privileges, *in a superior manner**. Thus, we find the Jesuits, in the course of twelve years, walking in the same rank with the University, and possessing in common with her, the power of creating Bachelors, Licentiates, and Doctors.

In 1561 they procured another Bull, which dispensed the Students from even making their appearance at the Universities in order to obtain Degrees. The General is empowered to bestow the highest, without the Candidate having passed the previous stages. With respect to opulent Students, the Bull grants to the Jesuits this pre-eminence over the Universities—that they may give Degrees to such as the Universities may have refused. It is sufficient if the Society considers them worthy of the honour. They are, however, to pay the University such pecuniary compensation as may console it for the loss of its character; and thus the Jesuits appear to have discovered a royal road to Science, after which a certain young Monarch, who was troubled with the vice of idleness, is reported to have once inquired in vain †.

Generali vel de ejus licentiâ à quovis ex inferioribus; . . . Scholaribus (etiam) Collegiorum extra Universitates . . . quoscunque Baccalaureatûs, ac Magisterii, Licentiatûs, ac Doctoratûs gradus accipere." Ib. 75.

* "Eisdem Scholaribus, ut postquam promoti fuerint, legere, disputare . . . ac omnibus & singulis privilegiis, prærogativis, immunitatibus . . . antelationibus, favoribus, gratiis & indultis . . . quibus alii IN QUIBUSVIS UNIVERSITATIBUS utuntur, potiuntur & gaudent, ac UTI, POTIRI ET GAUDERE POTERUNT QUOMODOLIBET IN FUTURUM; non solùm ad ipsorum instar, sed pari formiter & ÆQUE PRINCIPALITER . . . perindè ac si gradus in eisdem Universitatibus, & non (Jesuitarum) Collegiis accepissent." Ib. pag. 75.

† "Tibi Generali . . . ut per te vel (alium) . . . dictæ Societatis Scholares & pauperes externos . . . & etiam divites, si Officiales Universitatum eos promovere recusaverint, cùm per Examinatores vestros

The Jesuits instruct their Students to refuse the oaths required by the Universities; which oaths are generally to preserve the rights and liberties of the Church, and the laws and usages of the State. These obligations are not relished by the Jesuits; and they even informed the Pope that it was partly with a view to save their Students from taking these oaths (essential as they were, both to Church and State), that they required the right of graduating them themselves *; from which it is further evident what was the object of the Jesuits in desiring to conduct the Education of a country, since nothing could be more in favor of their own monarchy, nor more hostile to the established order of things, than the facilities afforded them, by means of their Colleges and Schools, of opposing whatever was contrary to their own system.

The University of Paris observed to the King, with reference to these Bulls, that "it was perfectly new, and without "any example, that Scholars, having studied in a town where "there was no University, should have a right to be gra-"duated in the Universities of other Towns; and it can only "be" (they add) "for some great object, and with some pe-"culiar designs, that such a rule should have been laid down "by any particular body of men, and insisted on with a "firmness and pertinacity which threaten with destruction the "Rectors of our Universities, and, indeed, all others who "oppose such views †."

A Bull of 1571 provides further for the maintenance of these privileges, by prohibiting, on pain of the highest kind of excommunication, all Rectors of Universities and others,

Societatis idonei sint inventi, solutis tamen per divites suis juribus Universitatibus . . . ad quoscunque . . . gradus promovere (possis.)" Ib. pag. 87.

* "Cùm . . . Scholares partim PROPTER OBLIGATIONEM ET JURAMENTA per inibi PROMOVENDOS PRÆSTARI SOLITA, partim ob nimias expensas, ab eisdem Universitatibus . . . promoveri NON EXPEDIAT." Ib. 87.

† See *Requête of* 1724, p. 10.

from molesting the Students of the Jesuits, or refusing to admit them to Degrees. Another Bull, of the same year, in permitting every Jesuit Prefect of Studies to confer the Degrees without waiting even for the delegation of the General, enjoins the Bishops of Paris and Salamanca, as also the Archbishop of Valencia, to pronounce their censures upon all opposers, and also *to deliver them over to the Secular arm*, without concerning themselves with General Councils or Appeals. The Bull expressly invalidates the prohibition of the Council of Lateran against taking any persons out of their Diocese, for the purpose of trying them, although with the authority of Letters Apostolic.

In this way, not only does every College of Jesuits become an University, and every Prefect of Studies among the Jesuits, a Distributor of Degrees, but every University, and every other power which offers any opposition to them, must forfeit its rights and privileges, and find itself summoned before a strange Judge, for the purpose of being excommunicated; a circumstance which might happen to any Power or University, while there was one paramount University of the Jesuits, consisting of six hundred and twelve Colleges, and thirty thousand Members, as well as an innumerable multitude of Scholars imbued with the spirit of their masters, refusing to take the essential oaths required in the Universities, anxious only for the enlargement of their own Monarchy, and being all so many subjects of a single Chief, whose interests they were bound to consult in the first degree. On the other hand, what University might not entertain just cause of alarm (as is remarked by the University of Paris to the King), at the project entertained by the Jesuits, of either seizing upon other Universities, or rendering them useless, and of peopling the world with Graduates blindly devoted to their Society, and supported by its immense credit?

In order to understand better the whole extent of the danger to be apprehended from the views of the Society, it is only necessary once more to open the CONSTITUTIONS of the Je-

suits, and advert to the nature of the government which they prescribe for the Universities with which they are connected.

Their anxious desire to be associated with the regular Universities has been already seen, as well as the efforts made by those of Paris, Rheims, Thoulouse, &c. in opposition to such object. All the French Universities are regulated by Statutes granted to them by the Kings or Parliaments of France who have the charge of carrying them into execution. The Colleges of Jesuits, on the other hand, receive laws from their General alone *; and the Jesuits took but too successful measures to divest the regular Magistrate of all cognizance and superintendence over those Colleges. The Universities in connexion with the Society are in the same condition as the Colleges: the General alone has the control and government of them; and it lies with him exclusively to regulate the terms of their union, and to take charge of their property. The Rectors of these Universities are to render him an account of their administration †. It belongs to him also to appoint the Rector of these Universities, who must be a Jesuit. He is to have four Assistants; sometimes a Collateral or Associate, and, besides these, a Chancellor. The Secretary of the Company must also be a Jesuit, and so should all the professors of the Universities, unless where it is impossible to observe this rule ‡. Thus, the great object of the

* "Retentâ *penès Præpositum omnimodâ* gubernatione . . . quoad Gubernatorum electionem . . *Statutorum, Ordinationum* . . atque aliam *omnimodam gubernationem, regimen & curam.*" BULL OF 1540.

† "Curabit (Generalis) ut illi (Rectores) rationem officii suî reddant. Et quod de Collegiis dicitur, de Universitatibus, Societatis curæ commissis dictum intelligatur." CONST. p. 9, c. 3, § 4. "Quibus conditionibus . . . hujusmodi Universitates admitti debeant, ei qui supremam Societatis curam habet, judicandum relinquitur." IB. part 4, c. 11, § 2.

‡ "Rectoris . . . electio ad Generalem . . . spectabit . . . qui idem esse poterit qui in Collegio præcipuo Societatis præest." IB. p. 4, c, 17, § 1. "Habebit Rector quatuor Consiliarios vel Assistentes . . . ex his unus posset Collateralis esse . . . erit et Cancellarius . . . sic Secreta-

Society is, the securing to itself all the Students of these Universities, and the Constitutions provide accordingly. For this end, when the Scholars shall have attended the Schools of the Jesuits for six or eight days, their names must be inscribed in the Registers of the Society: they must give a promise of obedience to the Rector; and, above all, must subscribe an engagement to observe such Constitutions as shall be presented to them. They are, however, dispensed from ratifying all this by any oath *.

"What" (inquires the University of Paris) "are these "Constitutions which the Society shall present to the Students, "requiring from them a written promise of conformity?—Are "they rules which have been sanctioned by royal authority— "registered by the Parliaments, or known to the Magistrates? "No, Sire: they are rules prepared at Rome in the Cabinet "of the General and his advisers; and something more than "mere rules of discipline. The delicacy of the Jesuits is re- "markable: they are too scrupulous to let their Students gra- "duate at the Royal Universities, on account of the oaths "which are there administered, and the engagements which "are there contracted. These oaths and engagements are al- "ways alike, and always public; and a Magistrate, acting "under your authority, superintends the taking of them. The "Jesuits substitute for such oaths, engagements to obey the "Constitutions of a foreign country, and such engagements "as a Secretary of their own Society shall think proper to

rius *ex eâdem Societate.*" IB. § 1, 2, 3. "Omnes Præceptores, si fieri potest, *ex Societate sint*, quamvis si *necessitas* urgeret, Externi esse possent." DECLAR. IN CONST. part 4, c. 13.

* "Secretarius librum habeat, ubi omnium Scholasticorum . . . nomina scribantur, quique eorum *promissionem* de obedientiâ Rectori præstandâ, & *Constitutionibus observandis quas ipsemet proponet*, admittat." CONST. p. 4, c. 17, § 3. "Quandò ultra unam hebdomadam assiduè scholas frequentant . . . promissio ab eis, non autem jusjurandum." DECLAR. Ib.

"propose; *qui admittat promissionem eorum de Constitu-*
"*tionibus observandis quas ipsemet proponet* *."

But since there might be some persons so scrupulous as to quit the Schools of these worthy Fathers, rather than subscribe to their Constitutions, the Society should preserve the chance of gaining them over at leisure, and therefore will not expel them: "If any" (say THE DECLARATIONS) "should "refuse to make these engagements, or to enter their names "in the Registers of the Society, they must not be ex-"pelled from the Schools, provided they conduct themselves "peaceably in other respects. It will suffice, in order to at-"tract them, to remind them that the Society is accustomed "to take peculiar care of those who are inscribed in its Regis-"ters †." The Constitutions do not inform us what this peculiar care is; but we find elsewhere, that there are favors reserved for friends; such, for instance, as receiving the Degrees without being subjected to a public examination ‡; in other words, the privilege of becoming Doctors without learning: a charm sufficient to attract a crowd of idlers in every age. This indulgence sufficiently shews, that these Constitutions do not relate merely to rules of discipline, which might be necessary for the preservation of order; but involve matters of a more important nature.

We may add, that in these Universities every Faculty ought to have three Jesuits for its Dean and Deputies, for the purpose of advising the Jesuit Rector; who, however, is only to act as he shall think most advisable. If, however, he

* *Requête de* 1724, p. 15.

† "Si nollent aliqui promissione obligari, vel nomina in matriculam referenda dare, non ideò à scholis excludendi sunt . . . addendo nihilominùs, quòd *cura magis peculiaris* Scholasticorum quorum nomina scripta in libro Universitatis sunt; haberi solet." DECLAR. IN CONST. part 4, c. 17.

‡ "Si justas ob causas aliquis publicè non examinandus videretur . . . fieri poterit . . . quod Rector judicaverit." DECLAR. IN CONST. part 4, c. 15.

should stand alone in his opinion, he is, before his decision, to confer upon it with the Provincial *. We here recognise again the despotic regimen of the Society; no votes are necessary in order to ascertain where the majority of voices lies; but all is virtually at the will of the General, or of his Delegate—even the system of government in the Universities. "It is never" (adds the University) "the Magistrates who "speak in these rules, but a foreign General, residing at "Rome, who gives laws like a Sovereign, and who must be "obeyed as the Vicegerent of GOD, and the Vicar of JESUS "CHRIST: nor is it with the Magistrates that conference is to "be held on the right administration of College or Univer- "sity, but with the Commissary of the General alone. It is "not by plurality of suffrage that questions are decided, but "according to the determination of a Rector whom the Ge- "neral alone appoints, and whom he can depose; nor can a "conclusion be adopted, if this Rector should differ from his "advisers, without a reference to the Provincial, who is but "an agent of the General: besides which, all those who "thought otherwise before the decision, are then to renounce "their own sentiments, and submit to it †."

The Rector is further to conform himself inviolably to the general objects of the Society in all things relating to his University. He is, above all, to take care that only such doctrine reigns there as is *best calculated for the ends of the Society, and most accommodated to the circumstances of the times.* A further evidence of the extensive views of the Society in spreading their own principles and doctrines every where, by means of their Schools and Universities ‡.

* "Quamvis decisio rerum ex horum suffragiis non pendeat . . . si tamen omnes alii sentirent, aliter quàm ipse (Rector) contra omnium sententiam ne agat, nisi priùs rem cum Provinciali contulerit." DECLAR. IN CONST. part 4, c. 17.

† *Requête de* 1724, p. 16.

‡ "Rector in omnibus quæ statuerit, procedet juxta id quod *in*

The system of *espionage* and inquisition is also provided for in these Universities, as in the Society. There is not only to be a Syndic-General, who may advertize the Rector, the Provincial, and the General, of every thing which may concern the affairs and persons of the Members; but the Rector is to write every six months to the General, and every six months to the Provincial, respecting the conduct of the Professors; the Collaterals and Advisers, upon the conduct of the Rector and all others; and the Professors, approved Scholars, and Coadjutors, upon the conduct of all, and of each *. "Among all these Letters Missive" (says the University of Paris) "issuing from a University confided to the care of "the Society, there is no Letter for the King's Advocates, "or Attornies General, nor for the Presidents of the Courts, "nor even for the chief Administrator of Justice. All these "Letters go to Rome: it is from thence that the orders of a "Foreigner are expected and received, which are to be exe- "cuted with promptitude, under a persuasion that they are "perfectly correct, and with the entire renunciation of any "former opinion to the contrary, which may have been "held before the receipt of such Letters. In a word, they "are to be executed as emanating from the Vicegerent of "GOD, and the Vicar of JESUS CHRIST, acknowledged for "such by vows which cannot be retracted without apostacy."

universali Societate magis convenire judicabitur." CONST. part 4, cap. 15, § 3.

"Si Liber Theologiæ Scholasticæ, qui his nostris temporibus accommodatior videretur . . . prælegi poterit." DECLAR. Ib. "Eligentur ii autores qui ad *scopum nostrum* magis *convenire* videbuntur." CONST. IB. § 1.

* "Syndicus Generalis tam de personis quàm de rebus . . . Rectorem, Provincialem & Generalem admoneat . . . Rector de omnibus præceptoribus scribet; Collaterales . . . de ipso (Rectore) & de aliis scribent . . . Quisque Magistrorum & Scholasticorum, &c. scribet quid de omnibus, ac etiam de Rectore sentiat." CONST. part 4, cap. 17, § 7; and DECLAR. Ibid. L.

"These maxims" (add the University) "are so many "attacks upon the rights of the Crown; one of whose chief "duties is to watch over the instruction of the rising genera- "tion, as the most important point in the preservation of the "monarchy and the government *."

Again, Sovereigns and civil Governors are, upon the system of the Jesuits, to take no part in the government of these Universities, except it be to execute humbly the will of the Rector, or to patronize his *protegés* †.

Whatever may be done against the privileges, persons, affairs, or property of the Jesuits, by whatever power; even although the Society, its Colleges, or members should have drawn down the opposition by some specific crime, is to be regarded as null and void. It is not necessary even to procure Letters of restitution, the attack on the Society being radically invalid, and therefore vitiated *ab initio* ‡.

However numerous may be the laws against the privileges of the Society, and from whatever power they may have proceeded, their privileges shall suffer no injury, but shall subsist in all their force; notwithstanding any neglect of the Jesuits (or, as it is called elsewhere, their *simplicity*) in permitting any invasion of those rights. Thus, if Catholic States have opposed the greater part, and Protestant States the whole, of their privileges, and the Jesuits have submitted where they

* See *Requête*, p. 17.

† "Ad ea quæ ad bonum statum Universitatis propriè pertinent, *convenit* justitiæ ordinariæ . . . ministros, circa punitionem Scholasticorum, VOLUNTATEM RECTORIS UNIVERSITATIS SIBI SIGNIFICATAM EXEQUI: et generatim res studiorum favore suo, *præsertim cùm à Rectore fuerint commendatæ*, promovere." CONST. p. 4, c. 12, § 3.

‡ "Si quæ læsio facta sit per quosvis, cujusvis statûs, quocunque modo, vel in futurum fiet, personis, juribus et rebus ac bonis Societatis, *licèt, culpâ nostrorum, aut Procuratorum, seu Domorum*, ipso jure non tenent, nec est opus restitutionem in integrum . . . impetrare." COMPEND. Article *Privilegia*, § 9. "Quicumque temerè contradicere ausi fuerint, excommunicationem incurrent, et ut tales publicandi." Ib. § 10.

could not help themselves, and slumbered where they could; neither one nor the other of these circumstances shall be construed so as to operate against them *.

If any doubts should arise on the extent of the privileges granted to the Society, it belongs to the General to resolve those doubts, and it must at least be admitted that the Society could hardly have placed its interests in safer hands †. All other Judges ought, in doubtful cases, to decide for that interpretation *which shall be most in favor of the Society* ‡.

The Society has found its account, in no small degree, in what have been termed by the Romish Church *vivâ-voce Oracles*, under which the Jesuits have been enabled to appropriate to themselves privileges without number or limit.

This is a species of standing tradition in that Church, by which, in addition to her mode of appealing to antiquity for doctrines and principles which are no where to be found in Scripture, she appeals to the Pope, for the time being, as the infallible rule of every man's conscience, for authority upon such points as he may have spoken to, even in common conversation, and without the formalities of a Papal decision. A word which may thus have escaped the Head of the Church in his ordinary intercourse, became for the Jesuits a *vivâ-voce Oracle*, which laid the foundation of one privilege after another. The SUMMARIUM accordingly relies much on this argument, and collects together these oracular sayings, according to a pri-

* "Si contigerit per unum aut plures actus contra privilegia . . . Societatis . . . à quocunque, cujuscunque conditionis, dignitatis, gradûs et statûs, . . . nullum tamen propter hoc præjudicium . . . ipsis generatur. Sed illa in suo vigore . . . perpetuò permanent." IB. § 2. "EX negligentiâ." IB. "ET SI PROPTER SIMPLICITATEM aut juris ignorantiam, eis (usi) non fuerint." § 5.

† "Possunt Præpositi Generales Societatis . . . declarare . . . dubia quæ super nostris Constitutionibus, privilegiis, indultis, &c. à Sede Apostolicâ concessis, emerserint." SUMMAR. Article *Generalis*, § 5.

‡ "Quotiès dubium fuerit in intellectu privilegiorum nostræ Societatis, semper per Jurisperitos et alios Judices, in favorem Societatis fiat interpretatio." IB. Article *Privilegia*, § 4.

vate register of them which was kept in the Society. It is hinted indeed, that these oracles are only available *in foro conscientiæ* *; that is to say, that one may do in conscience, with the aid of these oracles, such things as the tribunals of the civil courts would inevitably condemn. To what evils would not this principle lead? The consequences of acting upon such a slovenly expression of the Papal volitions are sufficiently manifest without further comment.

A *sine-qua-non*, however, of all these concessions, is, after all, not so much the will of the Pope, as that of the General; for, whether the question be of the Bulls or otherwise, if the good pleasure of the General † be, that either the body of the Society, or any of its Members in particular, should not enjoy certain privileges, they will not enjoy them. This is one of the mysteries of the Society, concealed under those words of the SUMMARIUM: "these privileges ought to be used according to the Institute, the Constitutions, and the usages of the Society ‡." Among the Jesuits, the privileges are like their vows: in order to understand them properly, it is necessary to be in the secret of the Society.

There are also hidden and secret privileges, which are reserved for peculiar occasions. Thus, the SUMMARIUM does not state them; contenting itself with announcing that there are others of a private nature besides those which it mentions, but which it depends upon the General alone to bestow, when necessity shall require it §. What suspicions must not these

* "Non minoris sunt efficaciæ et valoris vivæ vocis Oracula, quàm si per Bullam . . . essent concessa; et *hoc in foro conscientiæ tamen.*" SUMMAR. Article *Oracula.*

† "Ut gratiis et privilegiis (istis) uti possimus, opus est ne . . . *voluntati* ac beneplacito Præpositi Generalis . . . refragentur." IB. Article *Communio*, § 4.

‡ "Illorum (privilegiorum) usus juxta Societatis Institutum, Constitutiones et Morem esse debet." IB. § 5.

§ "Nullis aliis gratiis et privilegiis, quâcunque communicatione Societati nostræ illa competant, quæ in hoc Compendio comprehensa non sint, ulli unquam uti licebit. Si tamen illorum usus alicubi neces-

mysteries excite? It depends, in like manner, on the General to extend, to restrain, and even to suspend, the privileges *; so that, in this view, nothing can be considered as fixed among the Jesuits, any more respecting the privileges than the vows, nor any more respecting either of these than the doctrines of the Institute.

Finally, if the Society has the privileges of other bodies, so as to turn them to her own advantage, she has the prerogative of a dispensation from all those laws by which others are bound. Thus, certain Bulls prohibit the Religious Orders from establishing themselves, within a distance of other Religious Orders, which distance is precisely defined. The Jesuits, however, are not so restrained. Two Bulls, of 1561 and 1571, permit their establishment in any part of the world, and exempt them from the restrictive law as to distance. The object of this law is admitted, even by the dispensing Bull of 1571, to be *to prevent contentions among the Religious*, ("tantæ-ne est "animis cœlestibus iræ?") and to hinder occasions of offence. With regard, however, to the latter, "it must," indeed, "needs "be that offences come" where the Jesuits are to be found: and as to contentions, the only way of having no contentions with the Jesuits is to leave them to act precisely as they think proper, without opposing them in any way; and so, in effect, the Bull decides with reference to certain unfortunate Franciscans of Palencia, who had complained to the Pope of an Establishment of Jesuits being too near to them †.

sarius fuerit, is à Præposito Generali impetrandus erit." IB. *Præfatio.* "Quæ in hoc paragrapho dicuntur, intelliguntur de privilegiis hoc Compendio, contentis, ET DE OCCULTIS, SEU NON MANIFESTIS. Nam pro hujusmodi tantùm fieri solent similes concessiones vivæ vocis Oraculo." SUMMAR. Article *Concil. Trident.* § 3.

* "Nullius privilegii . . . usus potest in Societate licitus esse, nisi per solius Generalis communicationem . . . Annotatum est quænam gratiæ concessæ, aut limitatæ aut *etiam reservatæ* . . . ita illarum usum . . . vel limitare, vel *etiam omninò suspendere*." IB.

† "Collegia, Domos, &c. in quibusvis mundi partibus . . . concedimus." BULL OF 1561. "Super non ædificatione intra dictas

In like manner the Catholic laws prohibit all Ecclesiastics, and more especially those of religious Orders, from carrying on commerce: but a Bull of their good friend Pope GREGORY XIII. permits them to trade to both the Indies, and they took care to avail themselves of the permission. If succeeding Popes, such as URBAN VIII. or BENEDICT XIV. refused this indulgence, what have Popes to do with their privileges? Besides; their General has the power of restoring by a single word, whatever such ill-advised Popes might have conceived to need reform.

Another example to the same point occurs in the case of the Dominicans and Franciscans, who conducted the Missions in Japan and the neighbouring countries. These countries being remarkably favourable for commerce, and witnesses being inconvenient personages, the Jesuits obtained from GREGORY XIII. the privilege of residing there alone, in exclusion of all others *; in consequence of which they sent away the Franciscans and Dominicans, and traded quite at their ease, at least until such time as the Capuchins and the Popes together annulled this extraordinary privilege; after which, however, they again claimed and exercised it. "It was greatly to the "credit of the Jesuits" (observes their Father COLIN), "to "have revived this right, and may it please GOD that the "example may be of use as to China, Tartary, Mogul, and "the other nations of Asia †!"

cannas (the measure of distance), *quoad dictam Societatem tantùm* suspendentes, revocantes, ac invalidantes." BULL OF 1571. LITT. APOST. pag. 79 & 158.

* It is not a little remarkable, that the Jesuits have omitted in their collection entitled *Litteræ Apostolicæ*, the two Bulls, by which GREGORY XIII. granted these privileges. The first is spoken of from the account of the Jesuits themselves, in *La Morale Pratique*, vol. vii. part 2, c. 5, N. 1; and part 3, c. 9, § 3: and the second is treated of in the same vol. part 3, c. 7, and part 2, ch. 1. This was revoked by CLEMENT VIII. PAUL V. and URBAN VIII.

† See NAVARETTE, Vol. i. p. 441, where these words of COLIN are reported. He was one of those Jesuits whom the Catalogue of Jesuit-

CHAP. XL.

THE SOCIETY CAN BIND TO HERSELF OTHER INDIVIDUALS AND BODIES, WITHOUT EVER BEING BOUND WITH RESPECT TO THEM; SHE ALWAYS RESERVES THE POWER OF DEALING WITH ENGAGEMENTS AND CONTRACTS ACCORDING TO THE INTERESTS OF HER OWN MONARCHY, AND THE PRESSURE OF CIRCUMSTANCES.

THE stability of engagements is the essential bond of every Society; but it was necessary to the enlarged views of the Society of Jesuits, that engagements should not be reciprocal, and that, although others might be bound by them, she herself should not. It was essential to her vast design, that she should sport with her own engagements, as well as with those of others, as her interest might require; and this liberty is accordingly secured to her by the Institute.

The General alone has cognizance of the contracts and crimes either of the Society at large, or of its members in particular. The General has also the right of removing from any other jurisdiction, in whatever part of the world it may be, any dispute upon contracts, and of deciding upon it himself in a summary manner, as has been before stated more at large *. He is not even bound in these judgments by the Constitutions of the Society; either because he can, according to these Constitutions themselves, suspend at pleasure their different provisions, or because he can change, destroy, and reform them according to times, places, and circumstances.

ical writers extols in the highest terms. He certainly only expressed the views of the Jesuits and of their Institute, which are explained still better by their universal practice in all their Missions, desiring, as they invariably have done, to be first in all places, and striving at the same time to stand alone wherever they were found.

* "Lite desuper habitâ ... citare ... simpliciter et absque figurâ judicii cognoscere judicare, definire et penitùs terminare liberè et licitè valeat." BULL OF 1582.

The Institute of the Society deciding in subordination to the General upon the nature and validity of the agreements and contracts which are made with others; if the Institute be subject to change, it follows that these agreements and contracts must be more or less so, and they are accordingly, like the Institute itself, susceptible of alteration according to times, places, and circumstances.

Thus the Jesuits, in entering into a contract, bind themselves *according to the customs and privileges of the Society*; under which mode of proceeding, a mental reservation is involved on the point of civil treaties, as on that of spiritual vows: in other words, the Society is so far obliged in these contracts as she may think fit to be, but not further or otherwise.

In the year 1573 considerable discussion took place in the third Congregation on the question whether this formulary in contracts should be retained; it being alledged that great difficulties were experienced in some places, and that many inconveniences had arisen *. What man, indeed, in his senses would contract *according to customs and privileges which he knows nothing about?* Men wish to treat according to the laws, because the laws are known to bind all men alike. Hence, in many parts, persons refused to execute any instruments with the Jesuits, the inconvenience of which was considerable, since their object was to acquire property and enrich themselves; while, on the other hand, the privilege of not being bound by their engagements was too precious to be hastily renounced by the Jesuits. The matter, therefore, was referred to the General. It was not until 1581, that this decision was obtained, when their General AQUAVIVA held that the essential right of the Society being exempt from obligation, ought to obtain; that she would sustain too serious an injury in permitting such a valuable privilege to fall into disuse; and that therefore contracts ought to be entered into pursuant to the custom and privileges of the Society.

* *Decreta Congregationis* III. No. 28.

"As to the difficulties" (says the Decree of the General), "which strangers may raise with those of our brethren with "whom they may have treaties to make, they must be per- "suaded that they will be much more firm and secure, when "made according to the privileges which we have received on "that point from the Holy See, than if we were to make them "in a different manner; for, since we have no authority to "make them in any other way, it would be much more easy "to annul contracts irregularly entered into, and many per- "sons might then be enabled to raise questions upon their "validity *." All which is to assert, in other words, that the vows of the Jesuits are more firm and secure because they are made according to the Constitutions of the Society, that is to say, upon the tacit condition of being kept as long as the Society shall please.

If it should be inquired what these customs and privileges of the Society in matters of contract are; the following answer may be supplied:

It has been already shewn, that, in order to render any act or contract valid among the Jesuits, no deliberation of Chapters, nor consent of Colleges or Houses, are rendered necessary. This may be proper enough among those Religious Orders, who desire that others may have some security in treating with them; but in the case of the Jesuits, who have no such views, such acts and contracts are neither made by aggregated assemblies, nor are the result of collective deliberations. It is their General alone who has the power of acting and contracting as

* The Decree is entitled, *De celebrandis contractibus juxta morem et privilegia Societatis.* "Alioqui magnum præjudicium generaretur, ... privilegiis Societatis, quæ per non-usum absolescerent.

"Quòd si difficultates moveant Externi ... persuadeant (eos) *firmiores ac seciuriores multò* fore contractus, si juxta privilegia ad id nobis ... concessa celebrentur ... quàm si diverso quopiam modo: ad quem cùm privilegia non habeamus, faciliùs contractus ipse infirmari; et an alicujus valoris sit, à multis dubitari possit." In.

well for what concerns the Colleges as the Houses *, as also for all other objects: all deeds, contracts, or obligations which are entered into by the Jesuits without his special authority and express orders, are absolutely null and void, and neither bind the Society at large, nor Jesuits in particular. Such is the law of the Institute.

We must not be surprised, after this, to find the Jesuits concerning themselves but little about the disavowals and recantations made by themselves or their Superiors. They were acts which were invalid in consequence of their General having never authorized them to be done, or never ratified them when they were done. Thus, the General having never ratified the Declarations made in 1611 and 1626, by the Superiors of the Jesuits in France upon the security of the lives of Kings; those of 1710, on the work of the Jesuit JOUVENCI; those of 1753, and of 1758, on the Jesuits BERRUYER and BUSEMBAUM; nor the recantations of the Jesuit PICHON, and of so many others; every Jesuit, by virtue of his own Constitutions, is bound to hold all these acts as null and void; to conduct himself as if they had never taken place, and to laugh in his sleeve at the simplicity of those who know so little of the Jesuits as to think there is any ground upon which they stand in common with other men.

The University of Paris observes, in its second Memorial to the Parliament, in 1644, "The Jesuits openly ridicule their "own Declaration of 1635 (presented by all the Jesuit Superiors of France to the Assembly of the Clergy, respecting "the rights of Bishops), and cause it to be understood that "IT IN NO WAY BINDS THEM; and that it was GIVEN AND "SIGNED BY PERSONS WHO HAD NEITHER THE RIGHT NOR "POWER TO ACT AS THEY DID †."

It will no doubt be said, that the General can at all events give his powers, and that it will be easy, at the time of the act

* "Penès Generalem omnis facultas agendi *quosvis* contractus... tam Domorum quàm Collegiorum." CONSTIT. p. 9, c. 3.

† See *Seconde Requête au Parlement de Paris*, 1644, p. 37.

or contract, to identify those powers; but the Constitutions inform us that there will be no security here, since there is a practice among the Jesuits with reference to these powers, of singular utility in deceiving mankind: that is, either to produce an authority which has no existence in fact, or to present a commission properly authenticated, which shall be nullified by a secret act. "Although the General" (say the Constitutions) "may give the most extensive powers to the Superiors by ostensible letters patent, which he may transmit to them, for the avowed purpose of exciting in their inferiors a greater respect and docility, HE MAY NOTWITHSTANDING, BY SECRET LETTERS, CONTRACT AND LIMIT SUCH POWERS AS HE MAY JUDGE MOST PROPER *."

It was by an artifice of this description that the General TAMBURINI deceived the infallible Head of the Church, Pope CLEMENT XI. on the subject of the Chinese idolatries. The Secretary of the *Propaganda* Society observes, in his Memorial to Pope BENEDICT XIII. that in the year 1710, at the same moment that the General of the Jesuits wrote to his disciples, desiring them to submit themselves to the Pope, he wrote another letter to them, *in which he encouraged them to defend the Chinese idolatries!* He adds, that, five years after this, there was every reason to believe that a counter-letter was transmitted in like manner by the General, and that the Jesuits had never ceased to pursue the same line of conduct †. The same manœuvre was subsequently practised at Vienna on the subject of the affairs of Portugal. The Provincial, upon the complaints of the Queen Regent, censured with no little acrimony, in his public letter, the unguarded language which had been

* "Quamvis Generalis in Patentibus Litteris ad Præpositos particulares missis, *amplissimam eis facultatem impertiat*, quò magis subditi eosdem venerentur, et humiliores ac submissiores se exhibeant, NIHILOMINUS TAMEN PER SECRETAS LITTERAS, HÆC POTESTAS CONTRAHI, PROUT CONVENIRE VIDEBITUR, ET LIMITARI POTEST." DECLAR. IN CONSTIT. p. 2, c. 1.

† See the *Supplement* to the *Reflexions d'un Portugais*, pp. 155 and 160.

held by the Jesuits of Germany against his Portuguese Majesty; but in a private letter, he encouraged the continuance of the same system. They also employed the like artifice on the subject of their moral casuistry.

But let us suppose the exercise of a valid power without any counter-letter of deception; we shall be no nearer to any real security. Let us hear the Institute again—"Although" (say the Constitutions) "the General should communicate his powers to the Superiors below him, he still "retains the authority to approve or to annul, according to "his pleasure, whatever they may have done in consequence *." Thus, notwithstanding the exercise of a genuine power, nothing is obtained by it for the cause of truth and virtue: the act or contract can still be annulled by the General, and the General resides at Rome.

It will here be said, that if the General should determine to annul every thing, without respect to the powers which he may have granted, he will be made responsible for his duplicity. This argument is available as applicable to other bodies; but with respect to the Jesuits, their Institute has provided for such a case: for, not to dwell on the circumstance of the General residing at Rome, and the almost utter impossibility of appealing from his decision even to the tribunal of the Pope †, we have recently seen that this General has himself the right of citing before him all those who shall be dissatisfied with his proceedings, and of judging them as a Sovereign, without the ordinary formalities of law. He is also, according to the Institute, the sole Judge in his own cause, and the

* "Quamvis aliis inferioribus Præpositis . . . suam facultatem communicet, poterit tamen approbare, rescindere, quod illi fecerint, et in omnibus quod ei videbitur constituere." Ib. § 20.

† "Omnem habet autoritatem in Societate." Const. Ib. § 1. "Nulli de Societate ab Institutis, Ordinationibus, . . . et mandatis . . . Præpositi Generalis . . . etiam ad Summum Pontificem . . . nisi de speciali Summi Pontificis licentiâ, appellare licet." Summar. Article *Appellatio*.

fate of acts and contracts will therefore depend on his will alone.

If it should be contended, that at all events, when the General shall have confirmed the act or contract, they will become inviolable; it may be replied, that nothing will be further from the fact; for, although the General may even himself be a party to them, he will not be more bound by them on that account: the document in question will be in no less jeopardy, if ever the interests of the Society should require the obligation to terminate. There can be no instrument more sacred in its nature than a Will, nor any duty more obvious than that of executing the dying intentions of a Testator. Upon this point, however, the Institute observes, "the General may "change the destination of legacies bequeathed to his Colleges "or his Houses, and apply them to some necessary use, dis-"tinct from that for which they were left: he may also, upon "urgent necessity, or under circumstances still less pressing "(provided the necessity be apparent), sell, alienate, or ex-"change the property bequeathed, *without concerning him-"self about the last Will of the Testator;* and not only can "the General do this, but he can give the same power to all the "Superiors under him *." It is true, that, according to the Institute, he must use this distinction with prudence, and must especially take care that those who are charged with the payment of these legacies, be not informed of his intention to divert them from their proper destination; lest, being offended thereby, they should determine not to pay them at all: but with the exception of this inconvenience, and provided the secret be

* "Possunt omnes nostri Præpositi . . . *commutare ex uno usu ad alium necessarium, legata* quæ relinquuntur nostris Collegiis aut Domibus, *dummodò id fiat* SINE *scandalo eorum ad quos* SOLUTIO *talium Legatorum pertinet.* Hanc facultatem sibi reservat Generalis." COMPEND. Article *Commutatio.*

"Possunt pro emergentibus et evidentibus *utilitatibus* . . . vendere, alienare ac permutare quælibet bona . . . NONOBSTANTIBUS ULTIMIS TESTATORUM VOLUNTATIBUS . . . sed *Generalis* PRUDENTIA *requiritur* et CONSCIENTIA *oneratur.*" IB. Article *Alienatio*, § 5.

well kept, the actual destination is left to the discretion of the General, or rather, as the Institute says, to his prudence, his conscience being the measure of its exercise.

In this way, the prudence of the General, of which he may have very little, regulated by his conscience, of which he is likely to have less, forms a sort of *dernier ressort* in the case of acts and deeds, to which the Jesuits are parties: but even this prudence and conscience are only to be understood *in the sense of the Institute;* that is, if motives of prudence would direct that they should be suppressed or destroyed, the conscience of the Jesuits would not be likely to stand in the way of so much advantage to the Society. Thus, when the corrupt morality of the Jesuits is considered in connexion with the theory of their Institute, how many promises shall we find have been broken upon principle; how many engagements eluded; what tergiversations will appear both in public acts, and in the mode of executing them; or, to use the language of the Bishop of ST. PONS, how many disavowals have been disavowed, and how many recantations retracted *! And all this with the sanction of Constitutions and ordinances, which legalize duplicity, and make a virtue of crime.

Of this, the proofs have already been given, and we have seen Universities and Ecclesiastics united in their complaints to the Throne, and declaring that "the principal rule of the "Jesuits was to have no fixed rule whatever; that all their "declarations were couched in equivocal terms, which they "could disavow, retract, or explain away at pleasure; that "they would promise, and even swear, to observe all condi-"tions, because they were dispensed by their Constitutions "from keeping any; that it was impossible to place any con-"fidence in their engagements, since the interests of the So-"ciety alone supplied the rule and measure of their obliga-"tions; that they advanced their own ends by fair and spe-"cious professions, which they made no difficulty of violating,

* See his *Charge* against the Jesuit PICHON.

"in order to the enlargement and convenience of their own "Company, the general good of which they are compelled by "their Constitutions to keep constantly before their eyes: in "short, that, so far from there being any security in dealing "with the Jesuits, they did not observe the faith which "common traders, not to say robbers, maintain with each "other *."

We may further call to mind the account of the Jesuits, as given by themselves to the Parliament of Paris, in 1626, namely, that *they were bound to another allegiance than ordinary religious characters;* and that, if they should engage in France, to think as people did in France, *they would, if they were at Rome, do as they should do there:* in other words, that there was nothing of a fixed character in their opinions or engagements, except the rule of their own advantage; and that, varying both one and the other according to times and places, they had literally neither a settled creed, nor common integrity; the Christian religion itself being with them (as we have seen above), but a religion of probability.

As a further evidence of the genius of the Institute, with relation to contracts, we may here notice two facts which were not recorded in their proper place. They occurred not many years before the suppression of the Order.

A Canon of Autun, desiring to establish a religious foundation for missions, good works, &c. offered the Jesuits of that city 21,000 livres in ready money, upon certain conditions, to which they readily assented; after which the Founder wished a deed to be prepared to confirm the establishment, and an inscription to be set up for the information of the public: these good Fathers, however, who had received the money, pleaded their Constitutions in bar, which prevented them, they said, *from contracting any civil obligation in respect of spiritual functions:* at length, in order to get rid of the importunities

* See *Seconde Requête de* 1644, p. 36; and also *Seconde Apologie* of the same year, 3rd part, last chapter.

of the Canon, they obtained a patent from their General, who prescribed to them the missions, good works, &c. not on the footing of a regular foundation, but as a matter of simple charity; the whole concluding with the following words: "*in* "*such a manner, notwithstanding, as that the spirit of our* "*Institute may be preserved in all its points;*" that is to say, in such a manner as that no other obligation should exist than the Society might choose, and that it should remain with her to change at pleasure, the destination of the funds which had been bestowed. No deed of mutual obligation was ever executed, and the Canon only received in exchange for his money, a single sheet of paper, with which he was obliged to content himself*.

The Lady of La Malle, residing at Bourdeaux, was desirous, without the knowledge of her husband, of founding among the Jesuits of that place, a religious service on every Saturday in perpetuity. The Jesuits received from her a thousand livres, and charged themselves with the execution of her intentions. The engagement, however, was only recorded in a private register, destined by those Fathers to preserve the memorial of the benefactions which they received. It was signed indeed by the Founder, and by the Superior and Syndic of the House; but the Holy Fathers remained the sole guardians alike of the Register, and of the money. Shortly after, the Superior determined, without sufficient secrecy, to alter the destination of this gift by applying it to the expences of a place of worship; upon which the fair founder very naturally took alarm at the manifest insecurity of her endowment: the only satisfaction, however, which she was able to obtain from the Jesuits was a Letter, dated 6th of February, 1748, of which the following was the substance, viz. "*This foundation has been established*" (say they to her), "*like all the other foundations of our Company—we have en-*

* See the *Memorial of the Heir of the Canon*, who, in 1736, appealed to the Parliament against this endowment.

"*gaged ourselves in every way in which the Company can be* "*bound.*"

From this, some idea may be formed of the security of the other engagements of the Society; for this foundation was but a castle in the air, since there was no hold upon the Jesuits for performing their part of the contract. They were in fact not bound at all; notwithstanding which, they *had engaged themselves* (as they declared) *in every way in which their Company could be bound:* so true is it, that the invariable character of the Society is to implicate others in obligations of which it steers clear itself*.

CHAP. XLI.

THE SOCIETY IS ENABLED, FROM THE NATURE OF ITS INSTITUTE, TO AMASS IN THE HANDS OF ITS CHIEF ALL THE WEALTH, POSSESSIONS, AND OTHER MEANS WHICH ARE NECESSARY TO VIEWS OF THE MOST EXTENSIVE DESCRIPTION.

Riches being the sinews of government, great wealth became necessary to the extensive plan of the Society. The Institute therefore opened three fertile sources of revenue—the system of its Vows—the Colleges—and the Missions.

With regard to the Vows; the use to which they are turned in the Society, has already been described. All who enter into the Society are obliged to promise that they will divest themselves of the property which they actually possess, or may afterwards attain, whenever the General shall require. Hence the precautions adopted by the Institute in order that the disposition of such property may be always beneficial to the Society. The Jesuit may indeed retain his substance, in

* See the published Memorial of the husband of this Lady, who appealed to the Grand Council against this Foundation.

spite of his first vows; but it is the Society alone, which receives the annual profit of it, for which a regular discharge is given by the Head of the House, and the Society alone disposes of it. The Jesuit himself is a pauper as to the produce of his own property *. Thus the revenues of the property possessed by the Jesuits are united in the general treasury of the Society, or, as we have before seen, in the hands of the General, who is the sole administrator of all the funds.

When the period is arrived for the Jesuit to dispose of the capital of his property (which period depends exclusively on the General, who either accelerates or retards it as he thinks fit), the Jesuit must obtain a special power from the General or the Provincial †, since he cannot act of his own will, "*nutu* "*proprio*;" for this would be contrary to the vow of poverty. He ought always to do this in the most perfect manner, and is bound to advise with his Colleagues, who are to recommend to him the greatest perfection, which perfection consists, according to the Institute, in, first—declining to dispose of the property to relatives, and, secondly, in giving the whole to the Society—not to one of the Colleges, or to one of the Houses, in which there would be *imperfection*, but generally to the Society, in order that its Head may do what he pleases with the bequest. In this manner whatever property may be possessed by the Jesuits at large, virtually belongs to the General on their entrance into the Society; and in conjunction with this source of accumulation, the subject of the succession of the Jesuits to the property of their relatives, or

* "Si quibusdam ad tempus proprietas bonorum permittitur, usum tamen ad propriam utilitatem nulli esse concedendum." REGULÆ, cap. 10, No. 90.

† The Fifth Congregation, *Decret.* 59, declares the Jesuit a violator of the vow of Poverty, who shall dispose of his property after the three first vows without the permission of his Superior. "Congregatio declaravit eum qui post emissa tria vota substantialia . . . sua bona distribueret sine Superioris facultate, votum paupertatis Societatis violare."

rather of the Society's succession in their stead, might here be again considered, if this fruitful mean of aggrandizement had not been already adverted to at some length.

In the second place, THE COLLEGES afford a considerable source of profit. The Society is poor; and poverty is the great object of its choice and boast, as a bait to the simple and credulous; but in the period immediately preceding its suppression, the Society had six hundred and twelve Colleges, and four hundred Houses of residence or of probation, which were so many dependants on the Colleges. It is impossible to estimate the wealth of these Colleges and Houses; of the opulent Abbeys in connexion with them; the spoils which they accumulated from the other Orders, the usurpation of benefices and estates which they made for two centuries (particularly their College at Prague), at less than 150,000 livres per annum. The mere addition of Ecclesiastical livings made to their Colleges during the reign of the Jesuits LA CHAISE and LE TELLIER (who were successively the Confessors of LOUIS XIV.), were innumerable. In these appropriations neither the laws of equity nor of decency were observed, but whatever the Society considered desirable was acquired either by adulation, intrigue, or menace. Nor is it easy to calculate the amount of their profits at that period, and yet, even in the year 1626, which was long before the reign of those two Jesuits, the Universities of France exclaimed against *the well-endowed Colleges of the Jesuits, to which they had fraudulently united some of the best and richest livings of the kingdom, and with which they had incorporated many estates and inheritances; the Houses which they had erected being so many palaces. The deeds and documents* (add they), *by which these possessions are assured to them, are too numerous to be concealed; and their Colleges in many places are no other than Royal mansions, not only in their appearance but in their endowment.* If this was the case in 1626, what were their riches at a subsequent period, after they had enjoyed longer opportunities of plunder, and had attained a greater

degree of patronage? Even Simony itself is permitted to them by their Institute, when it becomes a question of appropriating benefices to themselves *. Even at Rome, the Clergy represented to Pius IV. in 1564, that *if he did not repress the cupidity of the Jesuits, they would soon seize upon all the benefices, and even all the parishes in Rome.*

The Jesuits who are Confessors of the great, *are obliged unremittingly to insist upon the obligation* of benevolence towards the Society †. The Institute launches its excommunications against all persons, whoever they may be, who shall presume to divert the faithful from giving their property to the Jesuits: a Bishop, for instance, would for such a crime be deprived of the government of the Church ‡: on the other hand, the Institute promises to bestow graces and indulgences with the utmost liberality upon those who give, and further engages *to make them partakers in the good works of the Society* §; not indeed that the worthy Society has too many

* The *Compendium* or *Summarium*, at the word *Simonia*, says: "In unionibus, annexionibus, incorporationibus . . . seu receptionibus Monasteriorum, Prioratuum, vel aliorum Beneficiorum Ecclesiasticorum, pro nostrâ Societate faciendis, *possunt* omnes Præpositi ac Rectores cum Prælatis ac personis quæ Monasteria seu Beneficia hujusmodi obtinent, voluntque dimittere ad commodum Societatis . . . *inire conventiones et pacta quæ* ILLICITA, *et quoniam apostolicâ confirmatione carerent*, EXPRESSE PROHIBITA CENSERENTUR." Simony, however, must have the consent of the General, and then it is legalized at once; "*et si quid de precedenti occurrat*, CONSULATUR GENERALIS."

† "SEMPER insistat ut Principem benevolum ac propensum habeat erga Societatem." ORDIN. GENER. c. 2 *de Confessar. Principum*, § 12.

‡ "Mandatur Ordinariis . . . ET QUIBUSCUNQUE . . . ne Christi fideles nobis eleemosynas erogare, prohibere præsumant . . . et ab ejusmodi persuasionibus, inhibitionibus et mandatis omninò abstineant. . . . Eo ipso Ordinarii incurrunt suspensionem à regimine et administratione suarum Ecclesiarum. Inferiores verò ab eis sententiam excommunicationis ipso facto incurrunt." COMPEND. Article *Eleemosynæ*.

§ "Fundatores præterea ac Benefactores Collegiorum, participes peculiariter efficiuntur omnium bonorum operum, quæ . . . in reliquâ Societate, Dei gratiâ, fiunt." CONST. p. 4, c. 2, § 1.

good works for herself, but that such an absurdity falls in well with the Popish doctrine of supererogation, and is, indeed, a part of it. The greater the liberality which is bestowed upon the Society, so much the larger is her proffer of this pious trumpery, upon which only the professors of a corrupt Religion would set any value. The Institute of the Jesuits, like the Spiritual Court of the Pope, knows how to apportion its returns according to the size and quality of the benefit received.

"Every year" (says the Jesuit JOUVENCI *) "the Society "offers in general for its Benefactors above seventy thousand "Masses, and at least one hundred thousand Rosaries of the "Blessed Virgin!!!" "In particular" (he adds), "if any one "renders assistance to our Houses; immediately there is an an- "swer to the gift in many thousands of Masses and other "prayers: for example, thirty thousand Masses are celebrated, "and twenty thousand Rosaries are said, during the life of the "Founder of a College, or other House, and as many more "both of Masses and Rosaries, are contributed after the "death of the Founder, with a view to the spiritual safety of "such personage; and this for every House which may have "been founded: so that if any one should have founded two "Colleges, or two Houses, he would be entitled, in his own "right, to no fewer than 120,000 Masses, and 80,000 Rosa- "ries." "In fact" (says JOUVENCI), "out of 480,000 Masses, "which should be celebrated every year throughout the So- "ciety, by far the greater part is in favor of those who have "engaged the Society in their interests by their benefactions "—*qui Societatem beneficiis obstrinxerint.*"

It is truly astonishing that any Catholic Historian should have put these facts upon record, and not have observed the utter absurdity, as well as the monstrous profanity, of his own system of faith!

* See his *Hist. Soc. Jesu*, p. 321.

It is to be further observed, that it is in pursuance of the Institute itself, that these pious Fathers hold out such a bait to the people; for the Constitutions prescribe three Masses, with a similar object, by every Priest of an endowed House, with Rosaries in proportion, by those who are not Priests: they observe, however, very judiciously, that these spiritual liberalities ought only to be observed towards those who shall have expended sufficiently for the *completion* of a College or House; for, with regard to those who shall not have completed such a work, it shall remain with the General to apportion the amount of compensation to which they are entitled *.

"Such" (continues Father JOUVENCI) "was the idea of ST. "IGNATIUS, and such the largeness of his liberal and grateful "heart, that, having prohibited his own people from receiving "any retribution for celebrating the Sacred Mysteries, he de- "termined that the Heavenly Sacrifice should profit the world "at large, and, ABOVE ALL, those who might EMINENTLY bene- "fit the Society; evincing himself so much the more attentive "to the interests of human nature, in proportion as he con- "sulted less the particular interests of his Society †."

"Happy disinterestedness!" (exclaims the University of Paris on this passage,) "which was a thousand times more advan- "tageous to the Society than the retributions received by the "other Religious Orders; since it contributed, in so large a "degree, to the erection of Twenty-four Houses of Profes- "sion, Fifty-nine Houses of Probation, Three Hundred and "Forty Residences,—and also to the endowment of Six Hun-

* "Quod dictum est, observari omninò conveniet erga eos, qui completa Collegia facient. Cum iis autem qui aliquod duntaxat principium dederint, ea pars eorum præstabitur, quam Generalis præstandum judicaverit." DECLAR. IN CONST. Ib.

† "Ea mens Sancti Ignatii fuit, ea grati pectoris amplitudo, ut cùm accipi stipendium à nobis . . . vetaret, cœlestem hostiam prodesse mortalibus, *ac præsertim de Societate* PRÆCLARE *meritis*, voluerit. Tantò splendidiùs generis humani commodis serviens, quantò minùs contulebat suis." HIST. SOC.

"dred and Twelve Colleges—to the support of Two Hundred "Missions—the establishment of One Hundred and Fifty-"seven Seminaries and Boarding-houses—and to the cloth-"ing and support of Twenty Thousand Jesuits, without in-"cluding their different domestics."

In short, the Society has very faithfully employed the resources with which the Institute has supplied it. In 1564, PASQUIER called upon the Parliament to observe "*what wealth* "*and possessions this new Order had acquired.*" ARNAULD, in his Plaidoyer of 1594, remarked, that, "*in thirty* years, "they had 230,000 Livres of annual revenue:" and, in 1597, M. DU BELLOI, the Advocate-General of Thoulouse, uttered his lamentations, that "*they were enriched at the ex-*"*pence of the substance and capacity of the nation, and to* "*the disinheriting of a vast number of families.*"

HENRY IV. reproached them in like manner, in 1599, with "*the undue desire which they had displayed, in establishing* "*a footing in his Dominions, to aggrandize and enrich them-*"*selves at the expence of every one else:*" and M. DE SERVIEN declared, in 1611, that "*their object had been from time* "*to time to advance their own interests by intruding into fa-*"*milies, for the purpose of acquiring their secrets, and* "*obtaining their property; intermeddling with every thing,* "*under the specious veil of directing the conscience.*"

Lastly, the University of Paris complained to the States General in 1614, that, "*in the best towns of the Kingdom,* "*they had drawn to their Society incredible wealth;*" and again, addressing the same parties in 1644, she observed: "*One must be blind indeed, not to discern the great altera-*"*tion which has taken place* in your revenues *."

It is unnecessary here to advert to the different expedients resorted to by the Jesuits for the purpose of impoverishing others.—Alms, endowments, donations, wills, deeds of gift,

* *Seconde Apologie*, p. 192.

loans, deposits, usurpations, forgeries, and frauds, have all been resorted to in their turn; and the whole History of the Society is but a continued series of spoliation and plunder *.

In the third place, THE MISSIONS may be noticed, which supplied the Jesuits with a still more abundant mine. The very essence of their vocation being to traverse different parts of the world †, and the General having a right to send them out as Missionaries, *wherever he pleases*, it is manifest that he will select only such countries as will best answer his purpose. "In what regions, then" (inquires PASQUIER), "are they "to be found? In the Indies, which IGNATIUS had the art to "pass off as more difficult for Missions than Turkey‡;" "but "which" (observes the University) "were, of all other parts, "the most advantageous for their Commerce, since they "abandoned the northern nations, where there was nothing "to be got §."

Thus, in 1594, the Jesuits said to the King of France, "We have Colleges in Japan, towards the East—in Brazil, "towards the West—in Lima and the furthest part of Peru "—and in the extremity of the Western Regions; in Mexico, "which lies between them; towards the North, in Goa, a "town and country forming two thirds of the distance between "Lisbon and Japan, a journey of 6000 Leagues. We "have Colleges in many parts of the East and West Indies;

* The *Supplement to the Reflections of a Portuguese*, which has been quoted before, states that at Rome, 40,000 Roman Crowns were produced annually to the Jesuits under the head of *Alms*; that is, above 260,000 Livres, French; and that, in the space of a very short period, three Families of Rome alone had then recently added to the treasury of the Society above 130,000 Roman Crowns, or more than 850,000 Livres, French!

† "Cùm . . . juxta nostræ Professionis rationem . . . ad discurrendum per has & illas mundi partes, parati esse debeamus." EXAM. c. 4, § 35.

‡ *Catechisme des Jesuites*, ch. 17.

§ *Seconde Apologie de l'Université*, 1643, 3d part, p. 39.

"and where we are without regular Colleges, our members "are to be found in the regions of Mount Libanus, and of "Egypt, of Africa, and of China *."

It must be allowed that this was choosing their positions with judgment; for those rich countries were made for a General and a Society whose main object was the possession of this world's good, whatever might become of the other. In establishing their Colleges throughout these regions, their design was, to multiply their acquisitions, in which they were remarkably successful.

In addition to the advantages derived from these establishments; the absolute slavery in which the Jesuits held their subjects in Uraguay and Paraguay, under pretence of making them imitate the poverty of the primitive Church in Jerusalem, contributed greatly to the increase of their wealth and to the extension of their influence. The State Papers of the KING OF PORTUGAL (so often referred to), and the Bull of Pope BENEDICT XIV. in 1740, leave no room for doubt on this head; nor would it be easy to estimate the advantages derived to the Jesuits from the unremitted labours of from five to six hundred thousand natives, who were retained in a state of the most entire dependance upon them.

The various and widely-extended Commerce of the Jesuits has been, from their earliest history, the inexhaustible source of their wealth. They obtained from POPE GREGORY XIII. under the plea of poverty, which has been always so useful to them, the privilege of trading in the most remote countries. They contended that "they had no other means of subsisting "there; that they could not maintain their Colleges, their "Seminaries, and their other Houses and Residences, with-"out merchandise; and that it was, therefore, essential to the "good of the Church in general, and of themselves in par-"ticular, that they should carry on their commerce with "all possible facility †."

* See *Très humble Remonstrance et Requête au Roi*,

† See *Morale Pratique*, Vol. vii. p. 3, ch. 9.

In order to conduct their trade more at their ease, and without inconvenient witnesses, they obtained from GREGORY XIII. the privilege of an exclusive Mission to Japan, with the ultimate intention of procuring a similar privilege for all the other regions of the old and new world.

The Popes, indeed, have subsequently abridged these privileges, but the Jesuits have the power, by a single word of their General, to overturn their regulations; and they have accordingly pursued their own course—making every possible exertion to continue the sole directors of those Missions, by resorting to calumny and violence of every kind against other Missionaries, the proofs of which may be found in the *Mémoires des Missions Etrangères*, the *Mémoires du Père Norbert*, and the *Lettres de M. Favre*. The complaints of the Franciscans, the Dominicans, the foreign Missionaries, may also be consulted; and in particular the Remonstrances of the Vicars-Apostolic, who were forced to fly from these Missions, and all this in spite of the Decrees of many Popes, who declared the Missions of the Jesuits to be no other than a cover for their illicit commerce.

THE BISHOP OF HELIOPOLIS, in a Memorial for the Society *de propaganda fide*, published in 1677, observes: "The persecutions of the Jesuits against the Vicars-Apostolic, "and their Missionaries, have never ceased in the Kingdoms "of Tonquin, of Cochin-China, of Cambodia, and of Siam; "in a word, wherever these Fathers have resided. The Je- "suits have not contented themselves with persecuting the "Missionaries of the Holy See in the East, but have done "the same in Europe; at the Courts of France, of Spain, of "Portugal, in Flanders, and in Rome; from which it is ma- "nifest that this persecution is not the work of Individuals, "but of the Society at large: far from confining their per- "secution to India, they have rendered it general throughout "the whole Christian world."

THE UNIVERSITY OF PARIS reproached them, in 1644, with "the insatiable avarice which had crept into their osten

"tatious piety, and which made them cross the most dis-
"tant seas, in search of any thing else than the souls of
"men, as had been established by the most authentic docu-
"ments *."

THE BISHOP OF HELIOPOLIS confirms the same fact. "This persecution" (says he) "is founded upon three mo-
"tives of policy among the Jesuits: the first is, *a determina-*
"*tion to have neither Superior nor equal in any place where*
"*they may be situated*: the second, to conceal from Europe
"all their proceedings in those countries; *above all, the*
"*Commerce which they have always carried on there, and*
"*which they persist in continuing, in spite of all the prohi-*
"*bitions of the Popes, with which they are perfectly ac-*
"*quainted*: the third is, to prevent the ordination of any
"native Clerks or Priests, in order that they may them-
"selves remain the absolute masters of those Churches."

"It is certain" (observes M. MARTIN, the Governor of Pondicherry), "that, next to the Dutch, the Jesuits carry on
"the largest and most productive commerce with India: their
"trade surpasses even that of the English, as well as of the
"Portuguese, who first established them in India. There
"may, indeed, possibly be some Jesuits who go there from
"motives of religion, but they are very few, and it is not
"such as those who are in the secret of the Company: some
"among them are Jesuits secularized, who do not appear to
"be such, because they never wear the habit, which is the
"reason why at Surat, Agra, Goa, and elsewhere, they are
"taken for real merchants of the countries whose names they
"bear; for it is certain that there are Jesuits of all nations,
"even of Armenia and Turkey, and, indeed, of every other
"which can render any service to the Society. These dis-
"guised Jesuits are intriguing every where: the secret inter-
"course which is observed among them, instructs them mu-
"tually in the merchandise which they ought to buy or sell,

* See *Reponse à l'Apologie du Père* CAVEIRN, ch. 27.

"and with what nation they can trade with the greatest ad-
"vantage; so that these masked Jesuits make an immense
"profit for the Society, to which alone they are responsible,
"through the instrumentality of those of their Brethren, who
"travel about in the habit of ST. IGNATIUS, and who enjoy
"the confidence, know the secrets, and obey the orders of
"the Heads of Europe. These Jesuits, disguised and dis-
"persed over the whole earth, and who all know each
"other by signs, like the Freemasons, invariably act upon
"one system: they transmit merchandise to other disguised
"Jesuits, who, having it thus at first hand, make a con-
"siderable profit of it for the Society: this traffic, how-
"ever, is very injurious to France. I have often written re-
"specting it to the East India Company trading here, but I
"have received express and repeated orders from it" (under LOUIS XIV.) "to concede and advance to these Fathers,
"whatever they might require of me. The Jesuit TACHARD
"alone owes that Company, at this moment, above four hun-
"dred and fifty thousand Livres: those Jesuits who, like
"TACHARD, pass and repass between this quarter and Eu-
"rope, are ambulatory Receivers and Directors General of
"the Bank, and of Commerce *."

"In the Antilles" (says COUDRETTE) "LA VALETTE the
"Jesuit has half the worth of the property, for the consign-
"ment of which to France he undertakes. In Portugal, the
"Jesuits had vessels employed exclusively in their service;
"which facts are established by the investigation of CARDINAL
"SALDANHA. All the accounts of Travellers in the East In-
"dies speak in the same way, with astonishment, of the ex-
"tent of their commerce. In Europe, and even in France
"itself, they have Banks in the most commercial Cities, such
"as Marseilles, Paris, Genoa, and Rome. In addition to
"this, they publicly vend Drugs in their Establishments, and
"in order to their sanction in this, they procured from POPE

* See *Voyage de Duquesne, Chef d'Escadre*, Vol. iii. p. 15 et seq.

"GREGORY XIII. the privilege of practising the art of me-
"dicine. Their medical Laboratory at Lyons is celebrated.
"That of Paris, which was sufficiently well known before,
"became still more so on the seizure which the Apo-
"thecaries made of their compounds. Even at Rome, in
"spite of the opposition of the Trades-people, and the prohi-
"bitions of the Pope, they carry on trade in Baking, Gro-
"cery, &c. Let us only imagine twenty thousand Traders,
"scattered over the world from Japan to Brazil; from the
"Cape of Good Hope to the north; all correspondents of
"each other; all blindly subjected to one Individual, and
"working for him alone; conducting two hundred different
"Missions, which are so many Factories, six hundred and
"twelve Colleges, and four hundred and twenty-three
"Houses of Profession, Noviciates, and Residents; and then
"let us form an idea, if we can, of the produce of a commerce
"of so vast an extent *."

There is no probability that GREGORY XIII. with all his concessions, ever intended to give them the privilege of trading in money, or, in other words, of carrying on usury; and yet the CARDINAL DE TOURNON discovered, without seeking it, as we are informed by the Foreign Missionaries, that at Pekin, the Jesuits conducted a trade in money which in no way accorded with the Scriptures, which they professed to teach; lending at an interest of 25, 26, and 27 per cent. The Emperor of China himself, with a view to their accommodation, at a small personal expence, lent them ten thousand crowns for the purpose of their employing it in this way, in order that they might apply the profits, together with other sources of supply, in erecting their Churches. The Legate discovered the same usurious transactions in China proper, where they obtained an interest of 480 Livres per annum for a loan of 2000 Livres. M. FAVRE, the Pro-Visitor of China, even asserts, that *the Jesuits gained Cent. per Cent. and*

* See *Coudrette*, Vol. iv. p. 201.

that they publicly maintained that it was lawful for them to do so *.

It is hardly necessary to inquire what occasion a Monarchy whose views were so extensive as those of the Society, could have for such a profusion of wealth. Independantly of her superb Houses and costly Churches, such interests as hers require, at particular junctures, large supplies of money. They were necessary for the support of powerful armies, and for the conduct of a long war against two such Empires as Spain and Portugal—for distribution in the Conclave of Cardinals, a system notoriously pursued by the Jesuits, particularly a few years before their suppression, to the great scandal of themselves and of Papal Rome—for conciliating Political powers, purchasing friends, silencing enemies, influencing suffrages, and advancing their interests, by gaining creatures among the great—for the purpose of "keeping up an intelligence and "correspondence all over the world," to use the words of HENRY IV. † In order, therefore, that the Society might gradually enlarge itself by means of intrigue or violence, it was essential that the Constitution of the Society should open roads to the acquisition of wealth; and we have seen with what judgment they have been selected.

* See *Jesuites Marchands*, pp. 125. 131; *Supplément aux Reflexions d'un Portugais*, No. 99; *Lettres de* M. FAVRE; and *Mémoires des Messieurs des Missions Etrangères.*

† *Mémoires de Sully*, Vol. ii. ch. 5.

CHAP. XLII.

THE SOCIETY, IN ORDER TO INDUCE THE MAJORITY OF STATES TO RANGE THEMSELVES UNDER HER DOMINION, ATTRACTS THE GREAT AND THE WORLDLY BY PROPOSING THE BAIT OF A MILDER DOCTRINE, A CONVENIENT MORALITY, AND PRINCIPLES WHICH ARE FAVOURABLE TO ALL THE PASSIONS; WHILE AT THE SAME TIME SHE RENDERS HERSELF FORMIDABLE TO ALL WHO REFUSE HER YOKE; BEING FOUNDED UPON A SYSTEM WHICH IS TERRIBLE TO HER ENEMIES, AND HAS MADE EVEN MONARCHS TREMBLE.

It was necessary that the Society, in order to succeed in her views of universal Monarchy, should offer with one hand an attraction calculated to seduce the multitude, while, with the other, she should hold out alarms and terrors for those who might refuse submission. The Society has, therefore, invariably appeared in this double character.

We have seen that it is competent to the Society to vary her Institute according to places, times, and occasions. It was equally necessary to her to vary her doctrine, according to persons and circumstances; to adopt, on an emergency, *principles better suited to the times, and a doctrine more convenient and advantageous to her own interests*, and maxims more *adapted to the general good of her own Monarchy* *. It is to this end that her Doctrine of Probability has been mainly serviceable; since, by this magic, Religion and Morality have become in the hands of the Jesuits precisely what they chose, and they have

* "Si qua Summa . . . Theologiæ Scholasticæ conficeretur, quæ *bis nostris temporibus accommodatior* videretur." DECLAR. IN CONST. p. 4, c. 15.

"Omnes doctrinam quæ in Societate fuerit electa ut *melior & convenientior Nostris* sequantur." DECLAR. IN CONST. p. 8, c. 1.

"Magnâ cum consideratione id fiet, præ oculis habendo *scopum nostrum majoris boni universalis*." DECLAR. IN CONST. p. 4, c. 15.

chosen merely what was of use to themselves. The laws of God and of Truth have been, like the vows of the Institute, obliging, or not obliging, only as the Society determined; and the rule of conscience has had no other existence than for the interests of the Jesuits.

Thus, because it was necessary to preach in the Indies, and to attract the multitude, in order to establish there a lucrative and substantial trade, the Jesuits soon made "the offence of the Cross" to cease, since it wounded the false delicacy of their disciples; and they therefore troubled them no further on the theme of a crucified Saviour. In other parts the populace would have abandoned the Jesuits, if they had compelled them to renounce the Idolatrous worship, which they rendered to CONFUCIUS, to the Manes of their Ancestors, and to the other grim and hideous Deities of their Pantheon. To prevent this from operating as any obstacle, the Jesuits permitted them to continue their own worship! Among the Idolaters of Malabar, the dung of a cow is held sacred, and the person of the worshipper must be rubbed with it. The females must wear round their necks the Image of their God *Pilear*. The Brahmins, or Nobles, claim a divine descent, and will hold no communication with the common people, whose origin they consider to be quite distinct: both the one and the other hold the breath and the saliva in abhorrence. The Jesuits, who wanted to Christianize these persons for the sake of their Commerce, suppressed altogether the use of the breath, and of the saliva, in the ceremonies of Baptism; sanctioning the use of cow's dung on the celebration of divine worship, and went the length of blessing that excrement: they permitted the women to wear the Image of their God *Pilear*, PROVIDED A CRUCIFIX WAS CUT ON IT, SO AS NOT TO BE DISCERNIBLE: they had separate places of worship for the Brahmins; assumed on some occasions the character of Brahmins themselves, and in that capacity refused to enter the Houses of the lower people, even to visit the sick, obliging them to be brought out into the street.

Christians were also necessary to the Jesuits in the Island of Chio; but they were of a timid character, and stood in awe of the Mahometans. To get rid of this difficulty, the Jesuits gave them leave to continue Mahometans in public, and Christians in private; to go to the Mosques, and to prostrate themselves before a lying blasphemer, in the person of MAHOMET their false Prophet; provided only they took care to direct their thoughts *in private* towards JESUS CHRIST* !!!

The Jesuits, however, were not much more scrupulous themselves: "They have" (says M. MARTIN), "for the "purposes of their commerce, secularized Jesuits, who have "no appearance of being what they are. They are of all "nations, *even Armenians* and *Turks*. Those Jesuits, who "associate with the Idolatrous Indian merchants, the Banians, "dress as Banians, speak the same language, eat and drink "with them, AND EXERCISE THE SAME HEATHEN WORSHIP "AS THEY DO: in short, they who do not know them, consider "them to be real Banians †."

In Japan, the greatest persecution arose against the Christians, and purely through the conduct of the Jesuits; "the "effect of which was" (says M. MARTIN ‡), "to bring the "Christian faith into such disrepute, that no one was received "there, unless he would (for the purpose of shewing that he "was no Christian) cast the crucifix upon the ground, trample "it under foot, and spit upon it." The commercial interests of the Jesuits, however, required that they should be there—What then was to be done? "The Jesuits" (continues M. MARTIN), "resolving not to quit their hold, nor renounce the "commerce which they have so long carried on in that empire, "pass over there constantly, cast the crucifix to the ground

* See the work printed in 1711, entitled, *Le Mahometisme toléré par les Jesuites dans l'Isle de Chio.* The official certificates of the Archbishop, the General, and other Officers attesting this scandalous fact, will be found in that publication.

† See *Voyage de* DUQUESNE, Vol. iii. p. 15.

‡ Ibid. p 84.

" on their arrival, spit upon it, and trample on it; but pretend " that, in this profanation, they only offer an affront to the " material of which the crucifix is made, without withdrawing " themselves in any degree from the respect which is due to " Him whom it represents:" in all which, we have another instance of the magical effect attending *the secret direction of the mind;* which in all cases, in the estimation of the Jesuits, operates as a salvo to the conscience, however gross and palpable the outward act of idolatry or vice may be. "I had thought" (adds M. MARTIN), " till then, that all which had been re- " ported to me was fictitious, the invention of some enemy of " the Society; and I was resolved not to believe it, until I " should have witnesses of the fact. I found them even on " the spot, and all the Europeans who have been some time in " India, whether French or Dutch, have confirmed it to me:" and he then names one Nobleman in particular. The Supplement to the *Reflections of a Portuguese* also notices the same incontestable fact *.

The above statements render that of M. DE VALLORY, with regard to the Lutheran merchant, who was not less a Jesuit because he was a Lutheran, perfectly credible and intelligible; unless indeed it could be shewn by Catholics, that there is any thing more incompatible between Protestantism and Jesuitism, than there is between Heathenism and Jesuitism. We may remember that the religion of Christianity itself being with the Jesuits a religion of only probable credibility, it follows as a consequence, that they should deal with it as they do with the Scriptures of truth in general; which is, to shape and bend them to their own purpose by a species of moral adaptation, not much unlike that of the tyrant of old—who, when his subject was too tall for his bed, cut him short, and when he was too short, stretched him till he attained a proper length.

In passing to the convenient system of morals adopted by the Jesuits, we shall find abundant attractions for the multitude. It was the facility of getting rid of sin, upon such a

* See the Supplement, No. 99.

tolerant and commodious plan, which led to the *bon-mot* on the Jesuit BAUNI, in which he was represented as *taking away the sins of the world:* and such a state of things corresponds precisely with the assertion contained in the Jesuits' own authentic account of themselves; namely, that "crimes might "now be expiated with far greater alacrity and ease, than they "were before committed; and that sins were now blotted out "almost as soon as they were perpetrated *." The penitence of the Jesuit PICHON, which consisted in going immediately to confession, and in communicating as quickly, sufficing, according to the Jesuits, for the prescribed measure of holiness—who would not have recourse to these convenient directors, who ask so little for effacing all sorts of crimes; who do not require that they should be committed no more, but merely that they should be immediately confessed; nor that the passions should be subjugated, but merely that, living in the indulgence of them, the conscience should be satisfied with some exterior formalities?

The Jesuits, however, having felt that, in spite of these confessions, the bare consciousness of sin would still oppress the minds of all who should not be entirely insensible to its consequences, determined to establish a code of morals which should legalize almost every thing, and which should leave men the pleasure and advantage of crime, without rendering them criminal. At one time, excuse is suggested by what is called *invincible ignorance;* at another, by *the want of actual consideration of the evil of the action;* on some occasions, *the particular direction of the intention* is to be regarded; at others, *mental reservation* is permitted. Sometimes, *the authority of some learned Doctor* shall qualify the nature of a crime; at other times, the great secret of *the Doctrine of Probability* shall explain away its intrinsic evil: on some occasions the lawfulness of the pleasures of sense, as considered in them-

* "*Alacriùs multò* atque ardentiùs scelera jam expiantur, quàm antè solebant committi. Plurimi vix citiùs maculas contrahunt, quam eluunt." IMAGO PRIMI SÆCULI, L. 8. cap. 8.

selves, is maintained; and their excess alone is held to constitute the crime which is prohibited. In this manner, almost every transgression against divine or human laws disappears; usury and duelling are sanctioned; debauchery is commonly no other than a venial sin; defamation and slander, vengeance and murder, are only the lawful results of a justifiable defence; the procuring of abortions, under certain circumstances, only an allowed protection of character; theft but an authorized way of procuring justice; perjury, no other than the innocent effect of a mere *jeu-de-mots*, by which a person has appeared to say what he never intended to say, and to promise what he never meant to perform.

On the other hand—Balls, and the Theatre, a life of pleasure and voluptuousness, the delights of the world, and the joys of sense, ambition, the pursuit and love of money, insatiable cupidity — all are permitted to the converts and friends of the Jesuits. Let any one only examine the Letters of PASCAL, or *La Morale* of the Abbé PERRAULT, which is no other than a collection of the Jesuits' own declarations, and where is the crime or sin which will not vanish before such a tolerant system? or where the instance of virtue or self-denial which may not be remitted and dispensed with? To love ourselves and our pleasures, is the great attraction of the Jesuits' system: the way to heaven is strewed with roses, and men arrive at salvation by walking upon velvet; a course which the Jesuits foresaw, from their origin, would be agreeable to the great majority of men, who are naturally lovers of themselves, and alienated from God and holiness; and would be most likely to engage in their interests that vast multitude who desire to pursue their own inclinations, without the checks of conscience, and to abandon themselves to their pleasures, without at the same time renouncing all hope of being saved.

The Lutheran Jesuit mentioned by M. DE VALLORY, only submitted to their yoke on account of the protection and advantage which they afforded him in his trade, and the support which he derived from their correspondence in every part of

the world. What powerful protectors indeed have the Jesuits been found! Where is the criminal whom they have not saved, and the offence which they have not screened, when their members or protégés were concerned? The world rings with instances of this kind; and, as M. DE ST. PONS observes, "all "the vices of their brethren become celebrated, since the crime "of a Jesuit becomes in the Church an affair of the State *."

On the other hand, what a reverse of this fate awaits those who, neither loving nor fearing the Society, refuse to range themselves under its banner! Against such, the whole weight of credit and influence possessed by the Society is brought to bear!!! "No well-informed person in Europe" (observes the KING OF PORTUGAL) "is at present ignorant of the unbridled "licence assumed by the Jesuits in traducing and vilifying all "those, without respect of persons, who oppose their preten- "sions. In the four quarters of the world, there are innume- "rable examples of private individuals, as well as of civil and "ecclesiastical governments, which have been destroyed by "these Professors of religion. How many Prelates, and others, "distinguished for learning and virtue, have been ruined; "and how many Governors and Officers of State, both within "and without Europe, have been sacrificed to their interests, "whenever they have found the fidelity of those agents to- "wards their own Sovereigns incompatible with their own "advantage †!"

Nor have the Jesuits acted thus only as a matter of prac- tice, but they are obliged to such a course, as a question of principle; it being an express part of their Code, that *it is lawful to defame him who injures us:* and, "it is" (continues the Manifesto) "under this pernicious doctrine that they have "shamefully slandered both his Majesty's person and govern- "ment." "As soon" (says the same Monarch in another document ‡) "as they had seen that their usurped power

* See *Mandement contre le Père* PICHON, p. 6.

† See the *Manifesto of the King of Portugal.*

‡ *Lettre au Cardinal Patriarche.*

" could not fail to be apparent, they endeavoured to excite " certain Sovereigns against my person and government; " after which they proceeded to declare against me a cruel " and perfidious war in my own foreign States. When they " at length beheld the defeat of their Indian troops, they tried " to avenge themselves by stirring up intestine divisions in " my Kingdom: they even went the length of arming such of " my own subjects as they found sufficiently corrupt for their " purpose, against my life; and when this expedient had also " failed, the Jesuits of Rome forged and dispersed infamous " volumes of libels throughout Italy, in order to render my " name odious, which have excited the general indignation of " all Europe *."

But the Society has other modes of revenge than defamation. Its opponents *must be killed*, says the morality of the Jesuits: " The Religious may defend their honour and cha- " racter, in their just defence, even up to the extent of *killing* " *those who slander them*:" and not only is this permitted, but they are even obliged, " by the law of charity," (of all laws in the world!) " to defend their honour in this way, if the " loss of their reputation would tend to the dishonour of their " own Order †." Thus the Society can not only kill those who are obnoxious to her with a safe conscience, but she is even compelled to this measure upon principle, and as a dogma of doctrine.

Nor must we suppose that crowned heads are in any way more privileged than meaner persons; for the same rule applies to public characters as to private: a son may employ it

* See the King's *Edict of Expulsion*, p. 7.

† " Ergo hunc honorem poterunt Clerici ac Religiosi cum moderamine inculpatæ tutelæ etiam *cum morte invasoris* defendere. Quin interdùm lege saltem charitatis, videntur ad illum defendendum *teneri* . . . Undè licebit Clerico vel Religioso calumniatorem gravia crimina de se vel de suâ Religione spargere minantem, OCCIDERE, quandò alius defendendi modus non suppetat." AMICUS, T. 5, de Inst. Disp. 36, Sect. 7, N. 118.

with reference to his father; an inferior with respect to his superior, and a subject with regard to his king. This is the doctrine of BUSEMBAUM, of LA CROIX, and of all the Jesuits *; and, as the University of Paris observed, "this correspondence "and communion of minds and of thoughts, which the Jesuits "declare to be so general among them, no where shews itself "in a more pernicious light than in a doctrine which affects "the safety of every State, and the tranquillity of all nations "interested in the preservation of lawful authority, and the "lives of their Kings and Governors—a doctrine in the main-"tenance of which, their writers have declared that they are "all one."

"It was" (says the *Manifesto of the King of Portugal*) "the practical observance of this detestable doctrine, which "afforded at once a pretext and a support to the plots and "conspiracies, which issued in the horrible attempt on the "person of the Monarch, on the night of the 3rd of Sep-"tember, 1758. The Jesuits and their accomplices agreed, "first, that the great object should be the life of the King: "secondly, that the same religious Professors who contrived "the scheme should secure safety and impunity to the agents: "and thirdly, that THE ASSASSINS SHOULD NOT BE DEEMED "GUILTY EVEN OF A VENIAL SIN †."

We may learn hence what interpretation to put upon the *law of* CHARITY, by which the Jesuits profess to be governed in their conduct towards their opponents; since "the tender "mercies of the wicked are cruel;" and we may also learn that this is a law from the operation of which even Sovereigns are not exempted, but which, like the end to which it conducts,

"Æquo pulsat pede
"Pauperum tabernas, Regumque turres."

* "Licet etiam filio, religioso, et subdito, se tueri, si opus sit, cum occisione contra ipsum parentem, Abbatem, Principem." BUSEMBAUM. l. 3, p. 295.

† See the *Manifesto of the King*, p. 23.

"From the moment" (adds the Manifesto) "that the Je-
"suits saw they must relinquish the hope of influencing the
"counsels of the Court as they had done, and that their force
"in Brazil was inadequate to sustain their project of govern-
"ing in another form, they began to cabal and conspire even
"at the Court itself, and throughout the kingdom and its
"dependancies in foreign parts, in order to destroy the repu-
"tation and government of His Majesty: they were after-
"wards precipitated from one excess to another, till at length
"they formed a conspiracy within the Capital itself, the
"result of which was the attempted assassination of the King,
"which was only a copy of the attempt that was attended
"with more complete success upon the person of HENRY IV.
"of France, in 1610."

Nor can these things afford matter of astonishment to such as consider the principles by which the Jesuits have invariably been governed. "If" (says the Author of the *Supplement to the Reflections of a Portuguese*) "there are "among the corrupt doctrines of the Jesuits, some which au-
"thorize falsehood, perjury, libelling, murder, and regicide,
"we know that they have been repeatedly charged with
"having followed out such principles into practice, either in
"advising the crime of regicide, or preventing the discovery
"of its perpetrators." He then (after adverting to the attempts on the life of QUEEN ELIZABETH and KING JAMES I. of England) observes: "It is to them that the ignominious
"death of CHARLES I. has been attributed *, as also the
"death of King SEBASTIAN OF PORTUGAL, and the oppression
"of King ANTHONY OF PORTUGAL; while Holland recognises
"in them the assassins of the PRINCE OF ORANGE, and of

* Without relying much upon any evidence to be derived from this observation, it is at least worthy of remark (to say no more), that such an opinion as is maintained by PRYNNE and his contemporaries, and which has been noticed more at large in the Reply to MR. DALLAS, was not unknown to foreign writers, who take notice of it on this and many other occasions, as a report of common notoriety.

" PRINCE MAURICE OF NASSAU." " Austria has never ceased " to believe that the Emperor LEOPOLD was poisoned by a " consecrated wafer, administered by the hands of a Jesuit. " At Rome the unexpected death of Pope INNOCENT XIII. at " the precise moment when he was about to employ stronger " measures against the Jesuits, left but little doubt of its " cause: and the same suspicion attached to the death of Car- " dinal ARCHINTO. France points to the Jesuits as the authors " of the League against HENRY III. and as the public pane- " gyrists of his murder: she holds them in equal horror for " the three attempts upon HENRY IV. in the last of which, " they were only too successful. She accuses them of having " engaged in the design of FRANCIS MARTEL, upon the life " of LOUIS XIII. She shews their names inscribed in the " list of the conspirators against the DUKE OF ORLEANS, when " Regent, and refers the attempt on the life of LOUIS XV. to " two Jesuits, who were sent to the Bastille in consequence. " Without believing them guilty of all these excesses, it is " impossible to acquit them of several, which are too well at- " tested to leave any doubt upon the subject. The Jesuits " teach that it is lawful to murder Kings, and they have put " the doctrine in practice on various occasions *."

We may add, although it has been noticed before, that the Jesuits are, by their Institute, at once the judges and executioners of Sovereigns: the cherished opinion of the Society as to their right of murdering Kings, is not so much meant to be adverted to in this place, although that doctrine is maintained by her, " *ubique, semper, et ab omnibus;*" but their Institute itself is here intended. " BY THE NATURE OF THEIR " INSTITUTE, AND THEIR FOURTH VOW" (says the *Apologia pro* GERSON), " IT BELONGS TO THE JESUITS TO EXERCISE THE " OFFICE AND FUNCTIONS OF INQUISITORS, IN THOSE COUNTRIES " WHERE NO INQUISITION IS ESTABLISHED; as will appear from " the Bull granted by PAUL III. in the year 1549, in favor

* See *Supplement to the Reflections of a Portuguese*, No. 49.

"of the Jesuits*. It is known that one of the principal "duties of Inquisitors is to put Kings upon their trial in a "clandestine and secret manner, and even to condemn them to "death without their being aware of it; and also to employ "some of their devotees to carry into effect by assassination, "and without any judicial decree, the judgment which they "themselves have pronounced," without any other formalities than hearing their own witnesses in the most profound secrecy†. Thus the Jesuits occupy the places of the Inquisition and of Inquisitors, where there are neither, or rather they are themselves both the one and the other; and it is sufficient that a secret Council of Jesuits should hear other Jesuits as witnesses, for the purpose of enabling them to pronounce, in the character of sovereign judges, whether a King who does not please them shall be put to death; and this sentence once passed, without any other person being privy to it, than the General and those Jesuits who have informed against him, we have the Monarch liable to be destroyed at discretion, by

* "Siquidem Jesuitis ex naturâ sui Instituti et quarti voti, incumbit, officio Inquisitorum defungi iis in Provinciis ubi Inquisitionis officium ne quaquam institutum est, ut patet ex Bullis PAULI III. Anno 1549, editis pro Jesuitarum Instituto." APOLOG. PRO GERSON, pag. 198 et seq.

† "Alterum (procedendi modum), secretum et occultum, quo Reges et Regales personas clanculùm et indictâ causâ damnant . . . quibus ex locis SUARIS certò discimus, in officio Inquisitionis REGES CAPITIS DAMNARI. Directorium autem Inquisitorum, demonstrat hoc *clànculùm* fieri . . . ut enim executio Sententiæ Inquisitorum facilior et expeditior evadat, Inquisitores quoddam genus vilium et ignarorum hominum instituunt, qui . . . in eum finem crucem assumunt, et plerumque alio gravi crimine sunt obstricti, ut RAVAILLACUS homicidio (so DAMIENS had commited a robbery), atque Inquisitoribus solo nutu obsequuntur; utque omnes ad executionem hujus clandestinæ Sententiæ, contra Reges excitentur, declaratur quòd eandem etiam indulgentiam consequentur, quicunque zelo fidei Inquisitoribus auxiliarentur . . . ad Reges et Principes Christianos implicandos, quoties ita videbitur Pontifici, aut Jesuitis malè affectis erga aliquem *Principem*." IBIDEM.

those assassins to whom the authors of such a sentence may confide its execution.

Can we wonder, after this, at the declaration of HENRY IV. of France, to his Minister SULLY, that he must of necessity do one of two things; either admit the Jesuits absolutely, and without conditions, or else reject them more absolutely than ever, and exercise every kind of severity towards them: "in "which latter case" (said he), "they will conspire against "my life, and I shall be constantly exposed to the danger of "being either poisoned or assassinated; for these persons have "an intelligence and a correspondence every where, and pos- "sess peculiar facility in influencing others to adopt their opi- "nions. This state of things would be worse than death "itself; for I think, with Cæsar, that the mildest death is that "which is least foreseen or expected."

We have already seen how mistaken was HENRY in the line of policy which he pursued (See note to p. 44, of this Vol.); but his reasoning, however erroneous in its conclusions, sufficiently manifests the power and influence of the Jesuits, and, above all, the nefarious means by which they were accustomed to accomplish their ends.

So convinced of their danger was the KING OF PORTUGAL, whose opinion has so frequently been referred to, that he declared "the absolute necessity of a prompt and vigorous "remedy, if Religious and Civil Society were not to be "entirely annihilated by the Jesuits*;" and his subsequent conduct both shewed the nature of the remedy, to which he adverted, and demonstrated that its application was by no means so dangerous as his unfortunate brother Sovereign in France had imagined.

There is so much to this point in the Observations on the danger of Jesuits to the State, contained in the Seventh Article of the *Supplement to the Reflections of a Portuguese*, that some part of those remarks shall be here adverted to:

* See his *Manifesto*, p. 46.

It is manifest (says that writer), that the Jesuits are the scourge of the Church, but are they also that of the State? Let us consider this question. In order to be thoroughly acquainted with the sentiments of the Jesuits, as to their duty towards Secular Powers, we need not take the trouble to consult the writings of ESCOBAR, EMANUEL SA, or the other Theologians of the Society. It is only necessary to open the work printed by their Father JOUVENCI, in 1713, entitled, *Recueil des Pièces touchant l'Histoire de la Compagnie de Jesus;* in which book the tenets of the Society on this point, as extracted from its own authors from 1562 to 1710, are collected. These Fathers will there be found asserting that, as Ecclesiastics, and under the especial privileges conceded by the Holy See, they are neither subjects of, nor amenable to, the Secular Power, and that their independance in this particular can suffer no restriction or limitation. It is easy to see how convenient a principle this is, for getting rid of the laws of any Government, and of the respect due to the Sovereign, as well as of absolving themselves from every thing which can contribute to the public order; and it necessarily follows, that to raise a revolt against a Monarch, to usurp his government, and to take away his life, are not high treason in the Jesuits; and the reason is clear. To be guilty of treason against a King, we must be his subjects; but the Jesuits being the subjects of no Secular Prince, ergo, &c.—Such are the maxims inculcated by the Theology of the Jesuits.

The inconsistency of this conduct is equal to its crime. The Prince stands in the relation to his subjects which a father does to his children. Strangers who are not of his family place themselves at his table; partake of his bounty; injure those whom he is bound to protect; and yet refuse to acknowledge the authority, or submit to the laws, of their common head. What would be thought of such conduct in the relations of ordinary life, and how would the master of a family act under similar circumstances?

Again—The body politic (said COLBERT, the Minister of

Louis XIV.) is analogous to the natural body, composed as they are alike of different members, subservient to the good of each other, and of the whole, so long as they act in concert; but mutually injurious and destructive, when once that harmony is interrupted. The reasoning resulting from this image is too manifest to require that it should be pursued to any great length. The Jesuits no sooner gain a footing in a State, than they strive to become the main spring of the whole machine, and to direct all its movements at their will. They seek to become the eye of the government; and for that end interfere with all that concerns the magistracy: they desire to be the ear; and, for this end, pry into the secrets of families, abusing religion to their purpose: they strive to be the heart of the State, and masters of its commerce; for which end they push that principle of political life to the most distant parts, and keep up, by their banks and storehouses, an uninterrupted circulation, from which they derive the principal advantage. In the lower departments of trade they are bakers, grocers, wine-merchants, druggists, medicine-venders, hardwaremen, linen and woollen drapers, &c.; and, as Cardinal Saldanha asserts in the Decree which he issued, they are even butchers, there being no trade to which they will not stoop, when its profit recommends it. In passing over to China we shall find them in a gayer form; some in the dress of Mandarins, others handling the pencil, some employed in clock-work, others engaged in the laboratory; some playing the violin, and composing music for the entertainment of the Emperor, while others are dancers and fencers by profession. In turning to Paraguay, we shall find a Jesuit at the head of an army: this is the Father *Commander*. Another may be observed applying his match to a piece of artillery: this is the Father *Cannoneer*. Another constructing fortifications, and digging trenches, may be considered the Father *Engineer*. It is thus that these modern Apostles have been found preaching "the "gospel of peace," and establishing the empire of one who declared that his "kingdom was not of this world."

The crafts and trades exercised by these reverend Fathers in Europe, and the immense profits they derived from them, were highly injurious to the poorer classes of Society, who had notwithstanding to bear the public burdens, while the Jesuits were exempted from all. We need no more, in order to be certified of the large gains made by the Jesuits, than to turn our eyes to their former riches in Rome, to those which they displayed, those which they concealed, the large landed estates which they possessed, and the almost incredible sums which they expended in the kingdoms of Naples and of Sicily, in Spain, Portugal, Germany, and Poland. The extreme disinterestedness of their second General LAINEZ was not a little remarkable; who found some pretence for refusing an offer of the Duke of Savoy, to establish two Colleges for him in that country, although he had previously moved heaven and earth to serve the interests of his Order. The fact was, that Savoy was too poor and too barren, and had too little commerce to attract the zeal of the Company *.

In Portugal the Jesuits were received with all possible affection, and soon became the Masters: the Court delivered itself to them without reserve, and blindly placed in their hands the conscience of its Princes, and the education of its youth. It was in fact a Regency conducted by these Fathers alone, who were laden with wealth and honours, for whom rich Colleges were endowed, to whom the most celebrated Universities were abandoned, and exorbitant privileges were conceded. It was Portugal who opened for them the door of their Missions, and gave them establishments in Asia, Africa, and America. Intending only to promote their pretended spiritual conquests, she furnished them with the means of establishing a commerce without bounds, and of laying the foundation of a temporal monarchy. The regular Missionaries soon uttered the heaviest complaints: injured, obstructed, and persecuted, as they were in their work by these unworthy

* See SACCHINI's History of the Society, Book iv. n. 66 & seq.

Labourers, they made Lisbon and Rome re-echo with their just remonstrances, addressing both the King and the Pope upon the subject. The Court of Portugal, however, had no ears but for the Jesuits, and supported them in every instance. In vain did the See of Rome launch her thunderbolts against these men, who were Idolaters with the Heathens, Jews with the Jews, and who invariably sacrificed the Scriptures to their own interests. The Court of Portugal, infatuated by the Jesuitical party, absurdly imagined, that, in preventing the operation of the Papal Decrees, she was serving God and the Church, and advancing the progress of a Religion of holiness. Such was the footing upon which the Jesuits contrived to stand until the death of JOHN V. whom they deceived, as they had done his predecessors, under the mask of piety, and whom they betrayed without ceremony. This fatal indulgence and misplaced liberality, on the part of those Monarchs, was called "*Piety*" by the Jesuits, and "*Blindness*," by BENEDICT XIV. who knew them well.

It is not a little remarkable, that Portugal, which had erred so greatly in her estimate of the pretensions of the Jesuits, was among the first to detect their hypocrisy; a task which was reserved for their King JOSEPH, who, although accused by the Jesuits of tarnishing the memory of his imbecile predecessors, only avenged the abuse which had been so long put upon them. Thus, the same throne which had been, from the beginning, the main support of the Society, was finally instrumental in levelling the first blows under which that Colossus eventually fell.

The relation of these events in Portugal has already been given, in the Reply to MR. DALLAS (see p. 343 et seq.), as has also the subsequent conduct of Pope CLEMENT XIV. (see p. 264 et seq.), who suppressed the Order; together with an exposition of his designs and views in such Act, in opposition to the extraordinary and improbable motives ascribed to him by MR. DALLAS.

CONCLUSION.

The History of the Jesuits from the period of their suppression to their revival by the present Pope, lies within a very narrow compass. That they have by any means ceased to exist as Individuals, although they have done so as a Body, will hardly have been imagined for a moment, even by those who possess the fewest means of information on the subject. They have still survived, in obscurity—the ghosts of their departed greatness—in reduced numbers—with diminished resources, and an exhausted credit; hating, indeed, to look back upon their former flourishing condition, but not without the hope that, so long as Popery should maintain her footing in the world, and especially if ever she should resume any considerable portion of her ancient power, they could not fail to be recognised by all who were not thoroughly acquainted with their History, as the most vigilant and active friends of the Church of Rome. The event has shewn that they have not been disappointed. In spite of all the quarrels of that Church with the Jesuits; in spite of the mutual struggle for pre-eminence which has been ever maintained between them; their agency is still too important to be overlooked or despised by that Mystical Woman of the Apocalypse who has her seat on the Seven Mountains *. There is still too much in common between the two systems: their corruptions are too nearly allied, and their interests too closely interwoven, to render it a matter of small import whether the Jesuits shall be again invoked by Papal Rome as her auxiliaries, or not: the influence of light in the world is too strong—the diffusion of the Bible has become too general—and the increase of true Religion, in consequence, is too certain to permit a Church

* Rev. ch. xvii. ver. 3 et seq.

which "loves darkness rather than light" to neglect all the means which lie within her reach, to establish and perpetuate her own system of ignorance and error by those friends and agents whose interests are in the main identified with her own.

The present Pope could not be ignorant that the same causes which led to the formation of the Society were at this moment in active operation throughout the world, and therefore appeared to require the application of the same remedy. "The Order of Jesuits" (says VILLERS), "the most im- "portant of all the Orders, *was placed in opposition to the* "*Reformation*, and it acquired a preponderance proportioned "to the enormous mass which it was intended to counterba- "lance*." It is with reference to the same great object of *opposing the Reformation*, that the present Pope has declared that he should "deem himself guilty of a great crime towards "GOD, if, amidst the dangers of the Christian Republic" (in other words, of *the cause of Popery)*, he should neglect to "employ the aids which the special Providence of God had "put in his power, and, if placed in the bark of St. Peter, "and tossed by continual storms, he should refuse to employ "*the vigorous and experienced Rowers who volunteer their* "*services!!!*" It is in vain that the advocates of His Holiness will contend that he desired the aid of the Jesuits against Infidelity; for where is the danger to be apprehended from Infidelity now? It is against the Protestant Church and cause that the Jesuits, "*those experienced Rowers*," have now embarked afresh, and it is chiefly with reference to their assistance in making head against the vessel of the Reformation that the Pope has availed himself of their services.

Neither Russia nor Portugal are satisfied indeed with this reasoning of the Head of the Catholic Church. The Emperor ALEXANDER, who has, to his infinite honour, done more than any other Monarch in the world to aid the circulation of the

* See VILLERS on the Reformation, translated by MILL, p. 399.

Scriptures of Truth, is himself far too enlightened in mind, and amiable in character, to endure the pretensions, or submit to the dictation of Papal Rome upon the subject of the Jesuits; and he has accordingly, in defiance of their Patron, expelled them, with indignation, from his two Capitals of St. Petersburgh and Moscow. Even Catholic PORTUGAL herself, however fondly and pertinaciously attached to the erroneous system of Theology which she holds in common with the Jesuits, has too deep a sense of the injuries she has received at their hands, and too lively apprehensions of the consequences which must follow their re-establishment, to view that event with indifference; and has accordingly protested against the revival of that Order, with all the force and energy which a State yet continuing in alliance with the Papacy may be supposed capable of exercising. From the Monarch of France, indeed, no declaration on the subject appears to have emanated; but this will afford no matter of surprise to those who are in any degree conversant with the connexion subsisting between Popery and Jesuitism, and who have at the same time watched the religious movements of that Court, since the restoration of the reigning Monarch to the Throne of his Ancestors.

Whatever other nations, however, may choose to do, or not to do, upon this momentous subject, the course of *Protestant England* appears too clear to be mistaken. She owes no compliment to the Head of an Ecclesiastical Tyranny, against which she has protested with vigour and success, in all the best and brightest periods of her History. If she will permit her former experience to have its proper operation, and will not reject the abundant testimony which is supplied from every other quarter, she will not be duped into the belief that Jesuitism is any thing else than the grossest form of Popery; or, that Popery is any thing else than a Religion monstrous in error, and intolerant upon principle. If our present line of policy be marked by indecision and timidity, it requires not the spirit of prophecy to foresee that the hour is not far

distant, when we shall too late regret to have yielded to so fatal a delusion! If the opinions which have been stated throughout the present work shall be found to have been established, two consequences appear inevitable: the first is, a distinct expression on the part of the United Parliament, while it is yet a *Protestant Parliament*, of the utter impossibility of the Jesuits establishing themselves in this Protestant Empire, consistently with the security and existence of the nation; and the second, the utter impossibility of our conceding, with any reasonable hope of ultimate advantage, to a Church which is avowedly intolerant, which owes a foreign allegiance, and admits an external supremacy, such an equal participation of power and influence in this nation, as must inevitably hazard the annihilation of our own rights and liberties, both civil and religious *.

* The *beau projet* of MR. CANNING (whom MR. DALLAS calls "the enlightened Advocate of the Catholic claims") for Catholics and Protestants walking hand-in-hand under the same Government in public processions, as he lately stated to the House of Commons he had himself witnessed in Bourdeaux, may look very well in a Speech; but could never be practically accomplished in England, while she continues a Protestant State. It is just practicable, perhaps, where the Government in power happens to be Catholic (as in France, for instance); because, as the Protestant subjects of that Catholic Government hold no doctrines respecting foreign allegiance and supremacy which are hostile to the interests of the Government that protects them, they may, in such a case, be admitted to the participation of power with perfect security. The contrary, however, is, and must be, the case, where the Government, as in England, happens to be Protestant; because, as "no man can serve two Masters," so the conflict between allegiance to a foreign power and fidelity to a native Sovereign, could not fail to operate in the most adverse manner, and effectually to loosen or dissolve all the bonds and ligaments by which the Prince and the Subject are held together.—MR. CANNING'S example of what happened at Bourdeaux, has, therefore, no analogy with what could ever happen in Liverpool or London. The cases are as distinct as the two Religions to which they refer; and it requires but a small portion of penetration to detect the sophistry of such logic as this. It might

If, in spite of the aggregate Historical Evidence of ages which has been here collected, this free, independant, and happy nation shall, through the medium of its Parliament, and its Executive Government, be content, on the one hand, to regard the growth of the Jesuits with apathy, and resolve, on the other, to admit the undefined and undefinable claims of the Catholics—it can hardly be but that, from such a daring, irrational, and tremendous experiment, the most fatal consequences must be anticipated to all those Protestant Members of the Community, both in England and Ireland, who (to say no more) have at least an equal claim with Catholics to the protection of a Protestant Government.

If any doubt remained, that POLITICAL POWER ALONE was the object of the Catholics, their rejection of all the Clauses in the late Bill, which stopped short of conceding that desideratum, would of itself suffice to the conviction of any unprejudiced person. The fault, in withholding that boon, did not rest with the Parliament—whatever of dissatisfaction the refusal produced—but with the Catholics themselves; whose perverse and tenacious adherence to principles essentially dangerous to a Protestant community, rendered that decision an imperious duty on the part of its Legislators.

In conclusion—the Author has only to address his Country in the language of his Motto: "I PRESENT THESE CONSI-"DERATIONS AS THE RESULT OF ACCURATE AND SOLEMN "INVESTIGATION: THEY ARE OFFERED IN BEHALF OF YOU "ALL; IN THE CAUSE OF TRUTH, YOUR CONSTITUTION, AND "YOUR LAWS; FOR YOUR COMMON SALVATION, YOUR RELI-"GION, YOUR HONOUR, AND YOUR LIBERTY!"

have been expected, indeed, that MR. CANNING, after having witnessed the Popish Processions in LISBON as well as in *Bourdeaux*, would have returned a little more profited by his Tour!

POSTSCRIPT.

It will, perhaps, be thought that enough has appeared in the foregoing Reply and History respecting the nature of the Education afforded by the Jesuits*; and that abundant evidence has been adduced to prove that the imposing claims to the admiration of the world which have been preferred in their favor by MR. DALLAS, on the score of public Education, have no foundation in truth, and derive no sanction from the suffrages of the most impartial and honest writers. Something has also been advanced in various parts of the preceding Reply and History (and particularly in p. 7 of the latter), on the subject of the abominable and flagitious practices pursued by the Jesuits in their Colleges and Schools; on which point much more might have been adduced from the most authentic and unsuspected sources, but that the subject was, from its nature, too offensive to be made in any degree prominent, and that a regard to considerations of public decency necessarily precluded enlargement. Such readers, however, as wish to acquire more accurate information upon this head, will do well to consult a Latin tract (now in the British Museum) which was published at Munich in 1815; entitled, "Reverendi in Christo Patris JACOBI MARELLI, S. J. Amores è Scriniis Provinciæ Superioris Germaniæ Monachii nuper apertis, brevi libello expositi per KAROLUM HENRICUM DE LANG, sacræ coronæ Bavaricæ Equitem, et archivorum Regni supremum Antistitem."

Although only one Member of the Order appears from the title-page of this book to have been implicated in the crime there alluded to, the author, at the close of his work, refers to a great variety of instances of a similar nature, which had formed the subject of public accusation and inquiry before the General of Jesuits at Rome, as appeared from the same undoubted source (the MSS. of the Library at Munich); and he selects THIRTY-THREE OF THESE CASES, as more particularly deserving of attention, all of which took place at various periods between the years 1647 and 1723. It is not a little remarkable, that the author of this work (a character of great consideration and merit) was compelled by the intrigues of the Papists in Bavaria, to flee to his private Estate for having published it; while, by means of the same influence, the work itself was suppressed at Munich!

Is this the kind of Education which should be given to Candidates for Eternity, and is such a system of instruction calculated to ensure the usefulness of the Student in the world? Are these the men to whom a British Parliament will choose to confide the rising hopes of the country?—these the guides who are to form the minds, direct the consciences, and elevate the principles of our youth? The question will only admit of one correct answer: an answer very different, indeed, from that which MR. DALLAS would give, but such an one as may be safely left to the judgment and common sense of the people of England.

* See more especially p. 316 to p. 324, and p. 351 to p. 363 of *the Reply to* MR. DALLAS; also pp. 58 and 94, and p. 150 to 159 of *the History*.

APPENDIX

TO THE

REPLY TO MR. DALLAS.

ON THE EDUCATION OF ROMAN CATHOLICS, AND THE REJECTION OF THE BIBLE BY THEIR PRIESTS.

It will be found, on reference to Vol. I. pp. 353—363, that the Church of Rome is as much opposed *at this moment*, as she has been at any former period of her history, to the introduction of THE BIBLE into her system of Education; and that, in point of fact, her present Bishops, Vicars-Apostolic, and subordinate Clergy, do *now* object to the reading of the Sacred Volume, without their own unscriptural comments and glosses—that they vilify Bible Societies, censure their Members, scandalize the motives of all who join those Societies; and, in short, do still oppose themselves, on all occasions, to the general use and free circulation of the Scriptures of eternal truth. In this, however, it must be admitted, there is a perfect consistency, both in doctrine and practice, preserved by the Church of Rome, with the theological theory which she has ever maintained, and the practical course which she has never ceased to pursue:—upon this, indeed, as on other points to which she has pertinaciously adhered, in defiance alike of scriptural truth and of right reason, we are at a loss whether to feel most astonishment and indignation at her obstinate attachment to the grossest errors, or at the ignorant assertions of certain ill-informed Protestants, who contend that the Church of Rome is influenced at present by *more liberal principles* than she once avowed, and even approximates, in the spirit of genuine Charity, to a cordial co-operation with such "Here-"tics" as ourselves!!!

If any thing approaching to such superior principles, and such an improved spirit, could be shewn to exist on the part of the Catholics, there is no sincere Christian, and no honest man, who would not heartily hail and rejoice in their appearance. It is, however, but too evident, that the direct contrary of all this is

the fact; and it therefore behoves us to ascertain, in the midst of abundant profession, which costs nothing, and means as little, whether, while the voice which we hear is "the voice of JACOB," the hands be not "the hands of ESAU."

The accredited oracle of the Roman Catholics, which is published monthly in London *, and is entitled "THE ORTHODOX JOURNAL," subsists by the abuse which it pours upon our Protestant Church, our Protestant Parliament, and our Protestant Government: and if there be one tenet of Popery which that work is more anxious to uphold than another, it is the virtual denial of the Holy Scriptures to the great mass of the population; and, above all, to Schools, and other places of instruction, in defiance and contempt of the observation made by St. Paul in praise of Timothy,—"*and that*, FROM A CHILD, *thou hast known the* "*Holy Scriptures, which are able to make thee wise unto salvation,* "*through faith which is in Christ Jesus.*" This dogma relative to the restricted use of the Word of God is one which the Church of Rome never did, and never can, concede. It was one of the main articles on which the Protestant Church separated from her; and it is too essential to the Papal scheme, of keeping the world in darkness, for her to abandon it at this time.

As a further illustration of that remark, it is of importance to subjoin a portion of the printed Evidence recently published, by a Select Committee of the Honourable House of Commons, on the Education of the Poor; from which it will evidently appear, that the Catholic Clergy, residing at this moment in our own Metropolis, are decided, as one man, against the employment of the Bible in the work of Education, except to serve a purpose; that their objections are not only to the Bible, as translated by Protestants, but also to the indiscriminate use of *their own version of the Bible;* and that such is the length to which their prejudice and bigotry have conducted them, that they object altogether to any Extracts being used by Children from the Protestant version,

* There are two monthly Popish Magazines published in London; but the fame and zeal of the "Orthodox Journal" almost eclipses the other, although they well agree in supporting the Jesuits, and in opposing the free use of the Bible. A letter of ARCHBISHOP FENELON against the general reading of the Holy Scriptures, with a recommendatory Preface by the present BISHOP MILNER, Vicar-Apostolic, has lately been printed, for the benefit of English readers, by the Editor and Publisher of the Orthodox Journal.

even although it should be certain that the passages extracted were, *totidem verbis*, the same as in the Catholic version!!! We likewise find a sufficiently distinct avowal, on the part of the Catholic Priesthood, that the most profound ignorance and vice are more desirable in the Children of Roman Catholics, than that they should be permitted to associate with other Children of different religious denominations, for the purpose of Education, although no mixture of religious instruction should be attempted to be inculcated beyond the use of the Bible as a Class Book.

It further appears, that a School in St. Giles's, which was founded upon this broad principle, and had been remarkably instrumental in cultivating the minds, and improving the morals, of the poor in that quarter of the Metropolis, had excited the indignation of an active Romish Priest, who publicly preached against the School, from his pulpit; immediately after which the School was attacked by the Catholics, and a child of the Master was finally made a cripple for life *.

Let it now be fairly considered by MR. CANNING, and the other "enlightened advocates of the Catholic Claims," whether facts of this description, attested by the evidence of the Catholics themselves, before one branch of the Legislature, tend to encourage any reasonable hope, that if the Religion of Popery were to be strengthened with POWER, the Religion of *Protestantism* would be tolerated, or the free use of the Bible be endured; whether, in fact, the spiritual Tyranny from which the Reformation delivered us, would not again revive in all its force, and the blood of CRANMER, of HOOPER, of LATIMER, and of RIDLEY, be found to have flowed in vain?

It is generally admitted that Bishop Poynter and Mr. Butler (whose examination is here detailed) are among the most enlightened, candid, and moderate men of their religious persuasion; and that, if it were possible, they would readily concede something to oblige and conciliate their Parliamentary friends: but even these Gentlemen cannot depart from their fundamental principles, whenever they are put to the test; and, therefore, in a

* Not contented with the personal visits and preachings of London Priests against this School, one or two of the Clergy from Ireland have been lately engaged in the same *pious* cause! and, in order to produce the greater effect, a Dublin Preacher addressed the people at St. Patrick's Chapel in the *Irish language*!!!

moment of conflict or severe trial, it will be seen that no approximation whatever can be made towards the sentiments and feelings of Protestants. Under such discordant circumstances, how is a political *union* to be effected? and what stability can they possibly give to a *Protestant Constitution*?

We will, however, proceed to subjoin a few Extracts from the Reports of the Committee of the House of Commons, printed in June 1816.

Mercurii, 22° die Maii, 1816.

HENRY BROUGHAM, Esq. in the Chair.

Mr. Thomas Augustine Finigan, called in, and examined.

WHAT are you?—Master of the St. Giles's Irish Free Schools, in George Street.

In George Street, St. Giles's?—Yes.

How long have you been so employed?—Since June 1813.

Before that time were you employed in the education of Children in that district?—In 1810 I was employed in Moorfields; I had a School, consisting of about 120 Children, boys and girls; I found a general disposition among the parents to have their children educated.

From your intercourse with the inhabitants of St. Giles's, in which you have resided since that time, can you speak to the state of the education and the situation of the lower orders generally?—I have taken a survey of the neighbourhood, and I have ascertained that there are upwards of 6000 poor Irish in that neighbourhood, in the district of St. Giles, including the parts of Bloomsbury that are connected with it.

Do you mean 6000 Irish families?—Six thousand poor Irish, exclusive of children; and they have all a general disposition to have their children educated; and not only send them, but many of the parents, who could not read or write themselves, attend to be taught: about 100 of them attend four nights in the week, to be instructed; some of them have been taught to read since January last, who exceeded forty-seven years of age.

Have you any means of informing the Committee how many children there are belonging to those parents?—Nearly 3000.

In what state are those children generally as to education?—Entirely ignorant, and destitute of any information whatever, unless those that are in Schools at present.

In what state are they with respect to their morals?—Most depraved: they are exposed to every species of vice with which the streets abound: they generally associate with gangs of pick-pockets: they are to be found in every quarter of the town, and particularly that quarter.

Do those children belong to labourers in very poor circumstances?—Generally.

Are the morals of the parents themselves very dissolute?—Very dissolute, generally: on Sundays, particularly, they take their children with them to public-houses; and the children witness the scenes of riot and sanguinary conflict that happen among the parents in the streets.

Is the whole Sunday spent in those public-houses?—Entirely so; while they have a farthing left of their week's wages, they spend it in those public-houses, and the children are left to the parish for food, during the rest of the week.

You are yourself a native of Ireland?—I am.

How many Schools, of all sorts, are now established within the district of St. Giles's and the neighbourhood?—I do not know of any other, but one, which I believe is only for Roman Catholics. The St. Giles's Schools are called free: they are for Irish Protestants as well as Irish Catholics; we interfere not with their opinions.

Are the English inhabitants of that district materially different in their morals and education from the Irish, of whom you have been speaking?—They are; their morals generally are much better, and their strict observance of the Sabbath is exemplary, even of the lowest orders.

Your communication has principally been among the Irish?—Principally so; notwithstanding that, I have had much connexion with the English also.

How many are educated in the School of which you have had the charge?—There have been 774 received into the Schools since 1813; out of that number, 520 have been so far instructed as to read the Scriptures.

How many on an average are in the School at any one time?—Two hundred on an average.

How many is the School capable of instructing at once?—Three hundred boys and girls.

What is the nature of the establishment?—To give the children of the poor Irish proper instruction, and useful information, in reading, writing, and arithmetic only, without interfering with the principles of their religion.

Are children of all religious denominations, provided they are of poor Irish parents, admitted?—They are; and are particularly directed to attend at such places of worship as their parents prefer.

Are the children fed or clothed?—They are clothed, and in the inclement season we fed them, when their parents were out of employ: they would literally have perished had not a generous public subscribed towards their relief.

How long do they generally continue at school?—From nine in the morning till five in the afternoon, dinner-hour excepted; in the evening many of the parents attend, as before described.

Are there any other Schools than the one with which you are connected?—I have already remarked, there is another School, denominated "the St. Patrick's."

How many are taught in that School?—I do not know; they are all children of Roman Catholics, and instructed in the Roman Catholic principles.

Have you any means of judging how many of the poor Irish, to whom you have referred, remove from the dictrict in the course of a year?—I have no particular means of judging, but on a supposition I should say about 1000; in the harvest season they generally go into the country.

By what means do you ascertain the number of which you have spoken?—I took a survey three years ago, and another six months ago; I went from house to house, and from room to room, and am particularly acquainted with the state of the families. I have stated before, that there were 3000 children; I mean children above the age of five years: when the children advance in years, they are generally sent to Ireland to their relatives, and that causes the number to appear so small.

You have stated, that you had room for 300 children, and that only 200 attended; how do you account for your establishment not being full?—From the most unprecedented opposition, by the Roman Catholic Clergy, to the teaching the Holy Scriptures.

You have no want of funds, if parents would send their chil-

dren to your School?—We are considerably in arrears, now, and have been since the commencement of the Schools: the Schools are quite sufficient to contain 300 children, in their present state; our funds are certainly inadequate; notwithstanding, our Treasurer is willing to advance, in hopes of supplies from generous contributors.

You have said, you do not interfere with the religious principles of the children; what do you mean when you say you have met with unprecedented opposition from the Roman Catholics?—We make use, as a reading book in the School, of the approved version of the Holy Scriptures: the Roman Catholic clergymen are averse to that; they will not allow the children of Roman Catholics to read the Scriptures at all. What I mean by not interfering with religious opinions is, that we introduce or use no Creed, Catechism, or Confession of Faith; but leave the children to attend such places of worship as their parents prefer, and to be instructed in their peculiar modes of worship by their own Clergy.

Their objection is to the children being taught to read the Scriptures?—The parents entirely approve of it, and wish their children to be taught to read them: but the Catholic Priests oppose it, and threaten the parents to deprive them of their religious privileges if they suffer their children to read the Scriptures; and have done so in many instances.

Is this opposition of late?—It has been ever since the commencement: as soon as the plan and design of the Schools were made known, their opposition immediately commenced; one of the Priests entered the school-room, and demanded permission to teach the Roman Catholic Catechism in the School; this was objected to: the Sunday following he preached against the Schools, addressing a Roman Catholic congregation, and the effect of the sermon was, the windows of the school-house were broken, my wife and I pelted with mud, and a few days after my child so beaten as to become a cripple, and is so to this day. The usual epithet whereby we are designated is, "The Protestant Bible "School," as a term of reproach.

How long ago is this?—Our Report particularly points out the time; Mr. Gandolphy preached the sermon about two years ago.

Has your number fallen off since that time?—At the time, the number decreased from 230 to 38 for one week: but the week following, the parents, satisfied with the mode of instruction, sent their children again; and in the course of six weeks our full number was completed, and it has continued at an average ever since. The violence of the Priests is incessant: they go from room to room, endeavouring to persuade the parents not to send their children; and I endeavour to be as active as possible in pointing out to the parents the advantages arising from a moral education, considering there can be no true religion that is not founded on the principles inculcated from the Bible.

Do you know whether those persons, when they attempted to prevent the parents sending the children to your School, attempted to persuade them to send them to the other School?—I cannot exactly say.

About how many are educated in the Catholic School?—About 200. Their avowed hostility to our School is particularly expressed in their own declaration, which appears in one of their Reports *.

* Mr. Finigan alludes to a publication recently issued by the Committee of St. Patrick's Charity Schools, avowedly hostile to St. Giles's Schools, in George Street; and from that publication we here subjoin a short Extract:—

"St. Patrick's Charity Schools, and Asylum for Catholic Female Orphans, under the Patronage of the RIGHT REV. DR. POYNTER, in Denmark Street, St. Giles, and Dean Street, Soho. 1816.

"At a Meeting of the School Committee, held on Friday, January 26, the REV. J. RUSSELL in the Chair, the following Resolutions were unanimously agreed to; and confirmed by a Board of Governors, February 19:

* * * * * * *

"That the Schools in George Street, Bloomsbury, entitled St. Giles's Irish Catholic Schools, being founded on principles notoriously opposed to the holy Roman Catholic Religion, and positively excluding every kind of Catholic Instruction, are not Catholic, but an insidious delusion to entrap the simple and unwary.

"That, as in fact by the lure held out to parents and children labouring under the heavy pressure of indigence, the former are tempted to hypocrisy and a temporising abandonment of their religious duties, and the latter are exposed to apostacy from the faith of their ancestors, we cannot contemplate an institution so replete with moral evil, without deprecating its continuance as a public calamity.

"That it is with much concern we are informed, by their own Report, of a design

Of what principle are you?—I am myself of Protestant principle. There are a number of poor Irish in Saffron Hill; I made a survey there last week, and I found there were 3420 Irish adults; the average of the children were three to each family, some five and some two, making about 5000 of all ages.

What did you observe respecting the morals of those people?—Similar to that that I have observed in St. Giles's, but a disposition to give their children education, and to be taught to read themselves.

What means of instruction have those children?—They have none.

Since the Schools were established [*in St. Giles's*], a very observable amendment has been seen in the conduct of the parents, and the children connected with the Schools: at the time they began in 1813, the language of the children was violent in the extreme. Their general employment at present, when they have done school, is preparing their task for the next morning; they commit portions of Scripture to memory each day, and there are rewards distributed for the encouragement of reading the Scriptures at home: preceding the period of 1813, their sanguinary battles were frequent, particularly on Sundays; but since that period I have not witnessed above five, which I attribute to the influence their education has on their morals.

Jovis, 23° die Maii, 1816.

HENRY BROUGHAM, Esquire, in the Chair.

Mr. *John Kelly*, called in, and examined.

You are Treasurer of the Saint Patrick's School?—I am Secretary and Trustee.

to extend this their anti-catholic system; convinced as we are that such interference can only be intended to root out the Catholic Religion, and is a palpable violation of their own professed principle of religious liberty.

"That entertaining the highest respect for the Sacred Scriptures, and receiving them together with their interpretation from our lawful pastors, as becomes dutiful children of our holy Mother the Roman Catholic Church, whose commission it is to teach, and whom it behoves us to hear and obey; we cannot approve of Bibles unauthorized by our spiritual Superiors being put into the hands of children to form a part of their education."

How long have you been so?—Since its commencement in 1803.

By what funds is it supported?—By voluntary contributions.

What is the purpose of the charity?—For the instruction of the poor children in St. Giles's and its vicinity; and if there is any superabundance of contributions, it is applied towards the maintenance of orphans.

Do you mean by children in Saint Giles's and its vicinity, the children of the poor generally, or only the Irish children?—The children of the poor generally, *if they are Catholics; but we feel ourselves bound not to admit any persons into the School, but those who are of that religion* *.

* Mr. Kelly, the Secretary and a Trustee of St. Patrick's School, states that no children are *now* admitted, except those who are of the Roman Catholic Religion. But, it has been publicly called in question, whether this exclusive plan, by which multitudes of poor Irish children are shut out, be consistent with the original and fundamental rules of that Institution. Certain it is, that a large portion of their funds comes from Protestants, and that their highest patronage is derived from Protestant Princes and Noblemen! The following Resolutions are taken from a printed account of St. Patrick's Society, under the express patronage of His Royal Highness the Duke of Kent; which shews the liberal spirit of its founders, in the year 1784, when it received the sum of 1091*l.* 6*s.* 1*d.* from the remaining fund of "The Irish Charitable Society:" viz.

"It was unanimously resolved, That the Benevolent Society of St. Patrick adopts with alacrity and gladness the proposed union of the Irish Charitable Society with that of St. Patrick: and to effectuate this object, it is declared, that the funds of both Societies shall be joined, and the two Institutions incorporated into one body, under the title of the *Benevolent Society of St. Patrick*. The united Societies to be for ever conducted upon the following principles, which fully comprehend the substance of the conditions of union before alluded to: namely,

"That this Society being destined for the relief of the poor and distressed Irish residing in and about London, and that of their children, such relief, of whatever sort it may be at present or hereafter, shall be conferred *without any regard to the religious tenets* or mode of worship of the objects; it being a fundamental maxim and unalterable rule of this Charity, that *no religious distinction* whatever is to prevail in its execution.

"That, in order to secure a faithful observance of this fundamental and unalterable law, it is expressly declared, that, *if ever any religious partiality shall be found to have influence or bias in the dispensation of the benefits of this Charity, or the selection of the objects of its beneficence, such an illiberal and cruel perversion of the Charity* (as it would contravene its principle and subvert its foundation)

How many children receive education?—I think there are at this moment about 400; I think it is rather beyond that number, of boys and girls.

Are the funds of the Society in a flourishing state?—They promised very well at the late annual meeting.

When was that?—On the 6th of May.

Do you mean to represent, you have as much funds as you have any occasion for in supplying the money requisite for educating the children?—If we abandon the intention of taking orphans, I presume the funds would enable us to take all the children our space would allow us to receive.

What are the whole expences of your establishment?—I think about 900*l.* is the whole expence of the establishment.

For which about 400 boys and girls are educated?—Yes, and I think about six or seven female orphans entirely provided for, and no boys: it was formerly both for boys and girls, but we made an agreement with the other Charity, that they should take the boys, and we the girls, for reasons which are obvious.

Does any part of the income which you have stated, arise from money in the funds?—I think there are 3500*l.* in the 3 per cents.

[*The Rev.*] *Edward Norris*, called in, and examined.

You have heard the evidence given by the other witnesses, respecting the state of the poor Irish in St. Giles's; does your information lead you to agree with it?—I partly coincide with the whole of it.

Do you know of any other Schools in that neighbourhood, but those which you have heard spoken to?—There is one called "The Bedford," in Tottenham Court Road.

must be construed to be a violation of the compact upon which those funds are united, and the union, now formed, between the Irish Charitable Society and the Benevolent Society of St. Patrick, must be understood to be *dissolved* from the moment that such an abuse of the Institution becomes evident and manifest, and shall be so declared at a general meeting of the Society, to be called by advertisement and summons for that special purpose; and the members of the Irish Charitable Society, who have joined themselves to the Benevolent Society of St. Patrick, or the survivors or survivor of them, *shall again be entitled to the said sum of* 1091*l.* 6*s.* 1*d. that they may appropriate the produce thereof to the purposes for which it was originally intended.*"—See Protestant Advocate, No. 44, p. 283, 284.

How many are educated at that School?—I really cannot say; I only know there is such an establishment.

Is the chapel you attend chiefly frequented by the lower Irish?—Chiefly by the lower Irish.

Is it a Catholic chapel?—It is.

From their appearance at chapel, should you conceive them to be in miserable circumstances?—They do make a very miserable appearance frequently.

Do you belong to the Benevolent Society of St. Patrick, or the United Society?—I belong to the Chapel of St. Patrick.

Is that a branch of the Society of St. Patrick?—It is neither one nor the other, it is quite a distinct thing.

Martis, 28° die Maii, 1816.

HENRY BROUGHAM, Esq. in the Chair.

Joseph Fletcher, Esq. called in, and examined.

How long have you lived in Shadwell?—Twenty years.

Are you well acquainted with that district?—Yes, I am.

Have you turned your attention to the education of the poor in your neighbourhood lately?—I have.

Are you engaged in the foundation of a Society for that purpose?—In the formation of a School for that purpose, called The British Union School.

To what parishes does the plan extend?—To the six parishes of Wapping, St. George's Middlesex, Limehouse, Shadwell, [St. Catherine's], and the hamlet of Radcliffe.

What is the population of these parishes?—I should suppose at least 100,000.

In that population how many poor children do you estimate that there are without education?—There are only 1800 educated; what proportion they bear to the population I do not know.

Are there any Irish, among the lower orders in the six parishes?—A very great number indeed. I am told by the Roman Catholic clergyman, that there are 14,000 persons belonging to his chapel, and the district of his chapel is nearly the same as that of our school.

Are these persons in low circumstances?—Almost the whole of them; they are the labourers of colliers and ballastmen, &c.

Are their children badly off, in respect of education?—Extremely so.

Can you form any estimate of how many of their children are educated?—Only the 108 which I have already expressed. It is possible there may be some educated in the National and Dissenting Schools, but there cannot be many, if any.

Is there any indisposition on the part of these poor Irish to have their children educated, if they had the means?—Under certain restrictions they would have no objection; but they would not allow them to go into any of the Schools at present established.

Why?—On account of the peculiar tenets of their religion.

Are the habits of the lower people very dissolute in these parishes?—Very much so indeed; the children are in a very depraved state.

Suppose free Schools to be established, would there be any difficulty, from the want of proper clothing, in getting the parents to send their children?—I think there would: the clothing the children is a great relief to the poverty of the parents, and it is in itself an inducement for sending their children to the Schools; in too many instances this is the case, but I hope not in all.

Have you observed that the morals of the lower orders have grown better or worse within the last twenty years?—I think the population having increased, the morality of the lower classes is more observable; there are a greater number of children round us than we used to have.

Are the poorest classes generally married?—I am sure I do not know; there are a great number unmarried.

For instance the Irish?—I believe they are generally married, so far as I know.

But whether married or not, have they generally families?—Yes, they have; the Irish, particularly, in some of the rooms, have two or three families: it is impossible to describe their poverty, or the situation in which they live.

Jovis, 30° die Maii, 1816.

HENRY BROUGHAM, Esq. in the Chair.

Mr. *William Freeman Lloyd*, called in, and examined.

What is your business, and where do you reside?—I am a Blackwell Hall factor, carrying on business at Masons' Hall, Basinghall Street.

Are you acquainted with the state of the children of the poor in the metropolis?—Yes; chiefly from my acquaintance with Sunday Schools, and with those who conduct them, and from having visited the poor at their own habitations.

Are there in your opinion many who have no instruction?—Certainly a great many.

In what parts of the town chiefly?—In St. Giles's, Saffron Hill, Tothill Fields, St. Catherine's, and Wapping, where there are many Irish children.

Do you think that Irish children are the most neglected?—Certainly.

From what cause?—From the Priests discouraging their attendance at Schools where the Bible is used: the Catholic children sometimes come into a School, but they seldom stay long.

Do you belong to a Society called the Sunday School Union?—Yes, I am one of the Secretaries.

What is the nature of that Society?—It is a voluntary association of gratuitous Sunday School teachers, and others feeling an interest in the instruction of the young, for the purpose of extending Sunday Schools as much as possible.

By a voluntary association, do you mean an association of teachers of various sects of religion?—Yes, certainly.

What are its objects?—Its objects are to promote the extension of Sunday Schools, to lead to the formation of new, and the revival of old Schools, and to the establishment of similar institutions throughout the kingdom.

Does it extend to the kingdom at large, as well as to the metropolis?—Primarily to the metropolis, and more remotely to the kingdom at large.

Are you able to form an opinion of the number of children educated in Sunday Schools in the metropolis?—I have drawn out a statement as nearly as I can, which I will deliver in.

[It was read as follows.]

SUNDAY SCHOOLS.

		Scholars.
East London District	- - - -	9,291
Ditto - - - - -	Adults - -	580
West Ditto - -	Ditto - - -	8,708
Southwark - -	Ditto - - -	7,361
North and Central	Ditto - - -	9,520
		35,460

I think there are several Sunday Schools, either not known or not reported in the above; I think the number of Sunday Scholars in the metropolis is about 40,000.

How many teachers are employed in those Schools?—About 4000.

Are all the teachers gratuitous?—All of them.

Would not poor children be greatly benefited by being kept out of the streets, and sent to day schools?—Exceedingly so; the morals of children derive a vast deal of harm from their playing with idle and depraved children in the streets, and especially upon a Sunday, when children very often herd together, and initiate each other into the commission of crimes, it being a day of leisure.

Do you think the employment of children in Schools produces habits of industry?—Very much so.

Is there much difference between the moral character of the Scotch and Irish?—No one, who has been accustomed to visit them at their own habitations, can have failed to observe a marked and decided distinction.

Whence does this distinction arise?—The Scotch are constantly taught, when young, to read their Bibles, and accustomed to moral and religious instruction.

From your knowledge of the trading world, and of the children of the poor, do you think a more extensive plan of education would be a public benefit?—I think it would be one of the greatest public benefits.

Would it, in your opinion, lessen public crimes?—I have no doubt of it; for the most guilty criminal characters are commonly the most ignorant *. In fact, we cannot get them to stay in our

* Of the five rioters lately executed at Ely, two only could write their names.

Schools; we have sometimes gathered them from the highways, and brought them into our Schools, but we could never keep them long together.

From your knowledge of the benefits of education, is it your opinion that a more extended plan would greatly promote the public benefit?—I think it would exceedingly so. In Wales, owing to the general establishment of Sunday Schools there, in one or two of the counties the prison-doors have been thrown open; and I attribute it to education, because nearly every individual throughout those counties attended the Schools.

Martis, 4° die Junii, 1816.

HENRY BROUGHAM, Esquire, in the Chair.

Mr. *Joseph Booker*, called in, and examined.

What are you?—Secretary to the Association of Catholic Charities.

How long has this Association existed?—Since the year 1811; it was not entirely carried into effect till 1812, but we date it 1811, because we partly acted upon it.

What is the nature of the Association?—It consists of what was formerly three Societies, one for education, one for apprenticing, and one to provide for destitute orphans.

What are the funds by which it is supported?—We have some funded property, but it all consists of subscriptions and donations which we get in the course of the year.

What is the income of the Association, one year with another?—For the last three years, about 2000*l.* a year.

How many children are educated at this establishment?—The general average is between 600 and 700.

Are they all in one School?—No, in five Schools; three for boys and two for girls, in different parts of the town.

Are they clothed and fed as well as educated?—Part of them are clothed, just to enable them to attend divine service on Sundays and other days; and we maintain and keep twenty orphans also.

From what parts of the town are the objects of this charity principally taken?—They are not confined to any part of the town.

Are they the poorest Catholics?—Entirely.

Are they girls as well as boys?—Yes; two girls' Schools.

When was this charity first instituted?—In 1811.

Have the number of children increased since that period?—Yes.

You are a Catholic yourself?—I am.

Have you adopted any new mode of teaching?—We teach upon the Lancasterian mode.

Is it a day school?—Yes.

Do you enforce attendance pretty strictly?—We do all we can, but we find the greatest difficulty we have to encountar is on that head.

Out of the 700 you have upon your list, what number, upon the average, should you think attended at the different Schools?—I think I may safely say 500 out of the 700.

To what extent do you carry the system of education?—No further than the Lancasterian system, plain reading, plain writing, and the first rules of arithmetic: in some instances, we go further, in the instance of our orphans.

In what districts are the Schools?—A boys' School and girls' School in Lamb's Buildings, Moorfields, in which there are from 80 to 100 girls, and I conceive about 150 or 160 boys; and what we call the Central School, which is a boys' School, contains about 200, which is situated at the back of Little Wild Street, near Lincoln's Inn Fields.

What is the next School?—The two next Schools are in Paddington Street, Baker Street.

How many children are there there?—From eighty to a hundred boys, and about seventy or eighty girls.

In some of those places at least there are a good many Catholic children who still remain not in the School, whom you wish to bring there, are there not?—I have no doubt there are many.

In all the places, or only in some?—I may say all the places.

Are there any other charities for the education of Catholic children, in the neighbourhood of your Schools?—Yes.

Are they large or small?—Very small.

Can you speak of the aggregate number of children they may contain?—No, I am not competent to do that.

Do the parents begin to feel the benefits which result from the education their children receive?—Much more so than they used to do.

Do you contemplate any Schools in new situations?—Not at present.

Are there parts of the metropolis where new Schools for Catholics would be advantageous?—I should conceive there are.

What Catholic Schools are you acquainted with, besides the five you have mentioned of the Associated Charities?—The first is the St. Patrick Charity School, in Dean Street, Soho; the Treasurer is Mr. Loughnan, the Secretary Mr. Kelly, 45, Fleet Street: there is a School in St. George's Fields, the President the Rev. Mr. Brainston, London Road, St. George's Fields; there is another School attached to the Virginia Street Catholic Chapel, the President the Rev. Mr. Dobson.

Where does he live?—In the house contiguous to the chapel. There is a School at Somers Town, under the care of the Rev. Mr. Nerincks, who lives in Clarendon Square, Somers Town; and there is one at Rotherhithe, under the care of the Rev. Dr. O'Brien, East Lane. Those are all that I recollect.

Mercurii, 12 *die Junii*, 1816.

HENRY BROUGHAM, Esquire, in the Chair.

William Blair, Esq. called in, and examined.

What is your profession, and where do you reside?—I am a Surgeon, resident in Great Russel Street, Bloomsbury.

From your residence in Bloomsbury, and your practice as a Surgeon in that neighbourhood, will you inform the Committee of the observations you have made with respect to the state of the poor in St. Giles's?—I have resided above nineteen years in Great Russel Street, and have had very great opportunities of seeing the poor at their own habitations professionally, as connected with the Dispensary in that street.

Are they generally in a state of extreme ignorance?—They are the most uninformed body of persons I have ever come in contact with, they are extremely devoid of information; and speaking of the children generally, they are wholly without education.

Are they numerous in that neighbourhood?—So numerous, that every floor and every chamber of every floor is closely inhabited; several beds are frequently seen in one room, and several persons sleeping in one bed. I speak of that part of St. Giles's which is comprised between High Street and Broad Street in the South, and Great Russel Street in the North, and from Tottenham Court Road in the West, to Charlotte Street Bloomsbury in the East.

Can you form an idea of the number of uneducated children in that part of St. Giles, in proportion to the whole parish?—I have reason to believe there are not fewer than 6000 Irish adults, and that probably their uneducated children must be at least three or four thousand.

Have you any knowledge of the Schools established in St. Giles's?—I have a particular acquaintance with the School, called the Irish Catholic Free School, in George Street; with which I have been connected since its commencement in June 1813.

Do you attend the Committee meetings?—Frequently.

Can you state the effects of that School on the poor?—I have the fullest confidence that its moral effects have been very beneficial, not only upon the children but upon the parents; and many of the parents have themselves spoken to me in the most grateful manner, and expressed themselves contented that no interference had been attempted with their religious principles.

What number of children have you in the School?—Above 220 at present.

Are there any, and what difficulties in the way of extending the benefit of these Schools to a greater number of children?—The difficulties are of two kinds: first, the want of funds; and secondly, the continued opposition of the Catholic Priests, who supposed we were likely to interfere with the religious principles of the children.

Have their religious principles been in any manner interfered with in that School?—Not at all, to my knowledge.

Have the Priests made opposition to the children of the Catholics coming to that School?—Always, from the beginning.

Have any steps been taken on the part of those who have the management of the School, with a view of removing those pre-

judices?—The Schoolmaster has circulated printed papers, informing the parents of children that no attempt ever was, or would be made to interfere with the religious views of the parents or their children, and that the children had been always conducted to St. Patrick's Chapel every Sunday, without any obstacle being put by the Committee; the Committee have likewise in their Report, as well as by a letter written to one of the Priests, stated that there never has been any endeavour made to proselyte the children, and that no such attempts would ever be permitted by any individuals whatever.

Has it been the sole object of the Committee to communicate useful instruction to the poor children of Saint Giles's, and not to proselyte them to the Protestant faith?—This has been their sole object; and no instruction has ever been given besides what is conveyed by the Spelling-book and Bible, by the simple reading of them: in fact, the Spelling-book contains lessons from the Bible.

Has it been the intention and practice of the School to raise the moral character of the poor of St. Giles's, without any view of proselyting them to the Protestant faith?—This has always been the way of proceeding; and the parents of the Catholic children have repeatedly borne testimony to this point, as it regards their own children.

Is the distressed state of the poor in St. Giles's a hinderance to their education?—Most undoubtedly; and we have this particular fact to illustrate it: when the distress of the poor has been extreme, as during the winter season, and an effort has been made by private subscriptions to relieve the immediate wants of the parents and the children, great numbers of the children who had been kept away, have again returned, and regularly attended the School.

Have you observed any, and what improvement in the minds of the children, from the instruction they have received in the Irish Free Schools?—I have found their minds greatly elevated; many of them could repeat whole chapters of the New Testament, which they had been accustomed to read to their parents in the evening.

Do they appear to understand the portions of Scripture committed to memory?—In a very intelligent manner.

Then is it your opinion that the moral and intellectual condition of the poor in St. Giles's might be much bettered by the

extension of a plan of education among them?—I am perfectly convinced it would be greatly improved by the extension of some plan of education; and that the vicious state of the poor in St. Giles's particularly would not be so much a matter of complaint, if the children were better instructed.

Is it your opinion that the habits of the poor of St. Giles's, as well as their comfort and happiness, have been already improved by the existing institutions for education?—I have reason to believe that a great number of families have been considerably improved, and that the parents have become more orderly, sober, and industrious; I have likewise been informed by a gentleman residing in Charlotte Street, that the state of the street during Sundays is materially different from what it was before our School was established, and that the number of loitering children about the streets and fields of a Sunday is materially diminished within the last three years.

Do you conceive that the condition of adults has been improved as well as that of the children?—I have been credibly informed of several striking instances of improvement in adults, and that some of them have left off their habits of gambling and rioting at the public-houses in Saint Giles's.

Do you suppose that institutions for education have produced general order and better conduct among the children?—I am quite persuaded of it.

Do you conceive that order in the children also produces order and better conduct in the grown-up people, their parents?—I have one proof of it in my own mind; viz. that of an evening, when the parents have it in their power, they will stay at home to hear their children read out of the New Testament, instead of frequenting the public-house.

From your professional knowledge, are you enabled to acquaint the Committee with the general state of the health of the poor in St. Giles's?—They are very sickly where they are crowded close together, but in other respects they are as well in their health as the poor elsewhere.

Are the streets in the interior of Saint Giles's regularly cleansed?—They are exceedingly noisome, and neglected; so that it is the most offensive part of my professional duty to visit the poor in that vicinity.

Is it your opinion that the scavengers, or persons who should inspect the streets, do not sufficiently discharge their duty?—I am afraid the scavengers are seldom to be found in those streets: one thing I have sometimes remarked there was, that human beings, hogs, asses, and dogs, were associated in the same habitation; and great heaps of dirt, in different quarters, may be found piled up in the streets. Another reason of their ill health is this, that some of the lower habitations have neither windows nor chimneys, nor floors, and are so dark that I can scarcely see there at mid-day without a candle. I have actually gone into a ground-floor bedroom, and could not find my patient without the light of a candle.

Have you ever known professional men decline attending patients in St. Giles's?—I have known medical men who refused to go into the interior parts of St. Giles's, from personal fear, and because of the filthy state of the habitations. I believe that is common with medical men in the neighbourhood.

What do they apprehend?—Partly they are afraid of catching infectious diseases, and partly from apprehending they will be annoyed in their attendance by the ill behaviour of the lower orders.

Do you not then conceive that the health of those parts of the parish of St. Giles to which the benefits of education have been extended, has been materially improved by the extension of education?—I cannot say to what extent; but I have no doubt, that as far as the influence of education extends, it does improve their general condition, by promoting sobriety, cleanliness, and habits of industry.

Is it your opinion that the prevalence of dram-drinking keeps them in poverty, and therefore prevents them from bettering the state and condition of their children?—I am perfectly convinced of the fact; and to show the extent of dram-drinking, I will name a circumstance to elucidate it: having once had occasion to visit a patient near to a gin-shop in St. Giles's, during the few minutes I was absent, my coachman told me on my return that he had counted upwards of eighty people going into the gin-shop. I suppose my visit occupied not more than ten or twelve minutes.

At what hour of the day?—About one or two o'clock; and I have no doubt that the existence of so many gin-shops in that

neighbourhood is one of the principal obstacles to bettering the morals of the lower orders.

Notwithstanding the wretched condition of the poor in St. Giles's, which you have described, do you not believe that, by kindness and attention, their general disposition might be much improved?—I have had many proofs of the gratitude of the lower orders in St. Giles's; and can scarcely ever go amongst them, but that some of the inhabitants come out to express their thanks, and say, "God bless you, Sir; long life to you."

What is the capacity of the lower orders of the Irish poor, and of the children, for learning?—Fully equal to the capacity of the English or Scotch; and I have remarked, that the memory of the Irish children is remarkably good and retentive. I believe likewise, if they had the advantages of education which the English children have, they would, generally speaking, excel in intellectual exercises.

Jovis, 13° *die Junii*, 1816.

HENRY BROUGHAM, Esquire, in the Chair.

Charles Butler, Esq. called in, and examined.

Where do you reside?—In Lincoln's Inn.

From your knowledge of the Catholics in the metropolis, are you of opinion that there is an indisposition among the parents of the lower orders to educate their children?—I never observed nor ever heard of it.

Have they in general the means of education?—No further than sending them to the Roman Catholic Schools; and they are often prevented from doing that, by the want of shoes and other articles of dress.

Are there any obstacles to their sending them to the Protestant Schools?—The great obstacle is, that a religion different from their own is taught at those Schools.

Does this objection apply to sending them to Schools upon the British and Foreign plan, where no catechism is taught?—It is an article of discipline of the Roman Catholic Church, that the Bible in the vulgar tongue, should not be put into the hands of the children, or the absolutely unlearned; I state it as an article of

discipline, which of course may be varied, but it is certainly at present a settled article of discipline.

Does the same objection apply to teaching them select portions of Scripture, without putting the whole Bible into their hand?—I apprehend that in strictness it does; but I should also apprehend, that an arrangement might be made by the Roman Catholic Prelates in England, that this should be adopted; I believe it is actually adopted in a School lately set up at Shadwell.

Were there Roman Catholic Priests at the general meeting held this day se'nnight for the establishment of that School?—Several.

Were you present yourself?—No, I was not.

Did you understand that those Priests expressed their approbation of the general object of that institution?—I understand that they did.

Do you apprehend that the Catholics could send their children to Schools upon the National plan, were they obliged to go to Church once a week, and to learn the English Church Catechism?—No, certainly not.

Suppose their going to Church were omitted, and a certificate only required that the children had attended their own Church; and suppose the Catechism were also omitted; would the Catholics object to sending their children to the Schools upon those terms?—I should think that an arrangement might be made, in which that would be conceded; but at present, standing singly, it is contrary to the Catholic discipline.

Do you apprehend there would be an objection to Catholic children attending general Schools, if the Protestant version of the Bible were read in those Schools?—Yes; the objection to the Bible being put into the hands of the unlearned is not an article of the faith, but an article of the discipline of the Roman Catholic Church. There is a letter of Archbishop Fenelon expressly explaining this difference.

Do you believe that the parents of the lower orders, but for the interference of their Priests, might be disposed to send their children (without making any nice inquiries into the matter) to such Schools?—They are as much indisposed as the Priests themselves.

Have you known this from your observation, or from report? —From my own observation.

Are there any penal disabilities in the Statute-book, affecting the education of Catholics?—There are some statutes, which, I believe, are completely obsolete in point of practice, but, I believe, they are still in the book.

Can you describe them?—No, I cannot, without looking into the Statute-book. There are statutes in force, though not in use, which make it penal to teach a doctrine inconsistent with the established Catechism.

Are Catholic schoolmasters obliged to take out a licence for teaching?—They are obliged to take the oath prescribed by the 18th of His present Majesty, or that prescribed by the 31st of the same.

If they omit to take those oaths, to what penalties are they subject?—I cannot immediately recollect, but they are very serious.

Is it the practice of the Catholic schoolmasters to comply with those Acts?—I believe it is, generally.

What religious works are taught in the Catholic Schools?—I believe none but the first and second Catechisms.

Do you know how many Catholic Schools there are in London?—No, I do not; there is what they call the Associated Catholic Charities, which has three Schools of about 700 children in all, and there is a School called St. Patrick's; at present I do not recollect any others in London.

Are there any Catholic Schools at the East end of the town? —I believe there is one at Shadwell, at which, I believe, there are about eighty children.

How many children should you imagine are educated in the Catholic Schools altogether in London?—I should suppose if you put it at 1200, you would put it high.

Do you imagine there are a great number uneducated?—An immense number.

Can you form an idea of the number?—No, I cannot.

Have you reason to believe there are thousands?—There are.

Is there a disposition among the Catholics to educate their children, if they had means?—Yes, but they are prevented for want of shoes and other things.

Have the Roman Catholic Clergy a disposition to communicate instruction?—Very great; but they are worn down by fatigue.

Can Catholics devise property for the purpose of endowing Schools?—No.

What prevents them?—The law of King William, and the statute of Edward the Sixth, of superstitious houses.

In case a Catholic devises property with a view of endowing a School, what becomes of the property so devised?—He devises it to a trustee, without expressing the trust.

If he expresses the trust, in what manner could the object of the devise be put aside?—By a Bill in Chancery, as is frequently done in reported cases.

You have stated, that the practice is, in consequence of the statute, not to express the uses in the deed or will; suppose a trust made without expressing the uses, could no proceeding be had to compel the trustee to declare upon what uses he administered his trust?—He might be forced by a Bill in Chancery; and, in point of fact, trustees sometimes, though men of honour, refuse to part with the trust fund; I know an instance at present, where a man of great honour withholds a sum of money, because he feels that he might be called upon by the Crown to refund it.

Then, in point of fact, no Catholic can grant property legally or safely, for the purpose of promoting the education of Catholics in this country?—Certainly not.

Suppose a Catholic were to leave money to endow a School for persons of all sects, in which no particular religious creed should be taught, and to which, of consequence, Catholic children would have access with others; would there be any illegality in such a bequest?—None, if the requisites of the Statute of Mortmain were complied with.

Have you any idea of any plan which might be adopted, which would unite all sects, for giving instruction to the lower classes of society?—I apprehend that it cannot be effected better than by having an Harmony of the Gospels in the English language, which might be approved by the Roman Catholic Vicars-Apostolic in England, and the Protestant Bishops.

What part of the Bible is allowed to be taught in the Roman Catholic Charity Schools?—*No part whatever of the Bible in the*

vulgar tongue: when a child is at School, he generally learns the New Testament in Greek, at about eight years old.

This cannot apply to the lower classes of society?—No.

What plan could be adopted, in which the Roman Catholics could agree with the Protestants in teaching the Scriptures?—I have already mentioned an Harmony.

Do you know whether the Gospels in the Protestant version would be admitted by the Roman Catholic Clergy?—Not in the vulgar tongue.

Would they in their own version?—I believe they would.

Would the Epistles be admitted by the Roman Catholic Clergy in the vulgar tongue?—I believe, to effect any general good, the arrangement of the whole New Testament would be admitted in the Catholic version.

Would the Old Testament be admitted?—There would be more objection to that than the New Testament.

Would they admit the Douay version, without the notes?—I believe they would, to effect a great purpose; it is an English version printed at Douay.

It is printed with notes?—Yes; there is no edition without notes.

Where is Douay?—In Flanders.

The objections that are made to this version, are rather to the notes than to the version itself?—Chiefly to the notes; but there has been an edition of the Douay version of the New Testament, published within this twelvemonth, in which the greatest care has been taken to expunge every note that could offend the Protestants.

Is it a cheap edition?—No, it is about four shillings *, and in one volume. There are in France numerous editions of the New and Old Testament, without any note.

But in England and Ireland, have the Roman Catholic Clergy ever allowed the New Testament to be circulated among their flock without notes?—No; I have stated it as an article of discipline of the Roman Catholic Church, not to put the Old or New

* The cheapest edition, sold by Mr. Booker, at present, *in boards*, is 7*s.* 6*d.* per copy, and only a small number of these have been printed in stereotype; so that no design could ever have existed of distributing them freely among the poor.

Testament, in the vulgar tongue, into the hands of the children, or unlearned.

How has it happened in France that they have had the New Testament in the vulgar tongue?—In point of fact, there has not, for the last century, been in France (as I have informed myself from good authority) any objection to reading the Old or New Testament in the French tongue, or without notes, by any age, or any description of people.

Has it been the practice in France to admit the authority of the Church in the same manner which the Roman Catholics have admitted it in England and Ireland?—Certainly. It is one of the positions of the famous Bull Unigenitus *.

What is the date of that Bull?—About 1710. I should wish to add, that I think an arrangement for the education of Catholic children at schools where the English version of the Bible is taught, might be managed by a proper spirit of conciliation on both sides, both among the Catholics and the Protestants.

Montagu Burgoyne, Esq. called in, and examined.

Have you had occasion to pay attention to the state of the lower orders of Irish in any part of the parish of Mary-le-bone?—I have paid particular attention to it; and in so doing, I have felt very greatly disappointed. What induced me to enter upon the inquiry, was seeing a great number of children, not only in a state of ignorance, but quite in an uncivilised state; I inquired of their parents, who were chiefly Irish, the cause of their children receiving no education, and they told me they were so entirely without clothing, that they were not fit to appear in any School. By the assistance of a charity called the Irish Calmel Society, I gave them clothing, the greatest part of which was soon sold: I then lent them clothes; but when they found it was not their own property, a great many discontinued attending the School. I found the greatest difficulty in procuring proper masters, and at last gave it up entirely to a School that was instituted by the recommendation of the Calmel Society, I may say, instituted by the Associated Catholic Charities. I particularly recommended a Sunday School, in order to prevent the gambling

* See an extract from the "famous Bull Unigenitus" at the end of this volume.

and rioting of the children, during the time of divine service. That Sunday School continues, and there is a tolerably good attendance in the morning, but none in the evening; and I observe the same gambling and rioting in Calmel Buildings that I first observed—a place that seems entirely put out of the law: the beadles and the parish officers pay no sort of attention to it; a murder was committed there some time ago, and I dare say others will be committed there in future. *We found a great difficulty in procuring education for the Irish poor. It was absolutely necessary to have the consent of the Priests, and they would not admit any but a Catholic master;* and it was difficult to procure any Catholic master, who was not an Irishman, most of whom, in that line of life, are not remarkable for their good character. I certainly have paid great attention to the subject; for, on hearing of the great distress which the Irish poor children suffered on account of their parents not being employed, I visited all the Catholic Schools in the metropolis, and was told by the masters, that many of the children who came to those Schools were very ill provided with the necessary sustenance for human life.

In your visits to those Schools, did you find that the children were in a miserable state?—Very much so; the greater proportion of them diseased more than any children I ever saw; humours, lamenesses, ricketty, certainly the effects of negligence in infancy: and though they have increased so much in number, the number that dies is very great. It is a disgrace to this country, that they should be permitted to live in that kind of way, so that absolutely their habitations become a nuisance to every body, and prejudicial in the extreme to health; for medical men have stated to me, that they were afraid of the consequences to the neighbourhood; as any person may perceive who turns into Calmel Buildings out of Orchard Street. In that part of the town they are so closely packed, that in twenty-three houses, I think there were very nearly seven hundred people: the whole place is such a scene of filth and wretchedness as cannot be conceived. Our Committee have made various representations, but in vain, to the Vestry of Mary-le-bone parish, to enter into measures to cleanse this nuisance. Besides those seven hundred people, there are upwards of a hundred pigs.

But to give the Committee an idea of the abhorrence to any

person interfering with such kind of people, and attempting to civilize them, a young man whom I appointed as Assistant Secretary, told me there was only one thing which he would not do to oblige me; and that was, having any connexion with the Irish poor, because he was very sure he should be massacred—that he could not pass by Calmel Buildings without being insulted—the men and women crying after him, "There goes one of Burgoyne's fellows."

Were those objections confined to the poor in Calmel Buildings?—Entirely.

Did you find among the other poor Irish in the metropolis any objection to having their children educated?—Not absolutely an objection, but an indifference.

To what do you ascribe this peculiarly bad disposition of the Calmel Buildings' population?—Because they employ them in other things, more beneficial to themselves.

What employments?—Begging and thieving. The great difficulties on account of religion are not to be wondered at, because they do not even agree among themselves.

Do you consider that if the Catholic Priests consented to the adoption of your plans, that the object of your labour would be principally accomplished?—Very much assisted; and for this reason, I have been with them all, and have been with the Bishop, who is a very enlightened good man as can be.

Are the Priests sensible of, and witnesses to, this melancholy state of the condition of their poor?—Yes, certainly; but such is their apprehension of their being lost to their flock, and to what they think eternal happiness, *that I have often had my doubts whether they wish them to be removed from the state of ignorance in which they are placed.*

What objection have the Priests to their going to a Lancasterian School?—Because, in the first place, they read *the Bible, without note or comment*, which is directly against them; that is the grand attack against Mr. Finigan.

The Catholic Priests would not assent to a system of education but upon the exclusive system?—I believe they would not.

Is it your opinion the number of Irish poor is increasing or decreasing?—Increasing very rapidly, and how can it be otherwise? can any one be surprised that men will leave a part of the country where there is no provision for the poor, and prefer one

where the principle of the law is, that no man can perish through want?

Is the capacity of the poor Irish children equal to the other poor, in their acquirement of learning?—Superior, I really believe; their quickness is prodigious.

Would not, then, a proper education lessen the number of poor?—Undoubtedly.

Had you any personal inspection of the mode of instructing children in your Schools?—The British and Foreign system is generally adopted.

Is it under your own management, or is it left to the Catholic Priests?—I do not interfere at all, nor do the Committee to which I belong *.

Sabbati, 15° die Junii.

HENRY BROUGHAM, Esq. in the Chair.

The Reverend *James Yorke Bramston*, called in, and examined.

You are a Priest in holy orders?—I am.

Suppose Schools were established upon the National, or British and Foreign Society's plan, but without any Catechism being taught, or any obligation to attend Church, are you of opinion that there would be any impediment in the way of Catholic parents sending their children to such Schools?—That might depend upon the kind of religious instruction. To the general question I should say, as a Catholic Priest, I should be sorry for it. If I understand the question, it is this:—whether I conceive it would be advisable that Catholic parents should send their children to Schools where there are persons of various religions; to go to that School where they are taught no religion at all; I conceive it is not advisable.

Do you mean because there is no religion taught at all?—No; what I mean is, that if you send a child to a School where no religion is taught at all, and where there is no Catechism taught,

* It is not commonly known that the names even of Prelates, and other personages of distinction, belonging to the Established Church, are found in the list of Subscribers to those Schools, where Roman Catholic Priests alone conduct the plan of education! This is liberality, indeed! Protestants, therefore, pay these Priests to make Papists!!!

you throw a burden upon the Priests, which they are not capable of bearing, and I have had experience of the effects of that; a number of Catholic children who used to attend for religious instruction twice a week at St. George's Fields Chapel, went to the Borough Road School, and as there was nobody to look after them, they discontinued their attendance at the Chapel, and there was no security for their continuing to learn the Catechism.

Could the difficulties be got over by teaching them at the School the Bible, or certain select portions of it, which might be authorised by the Catholic Clergy?—I should think they would not only not get over it, but it would increase the difficulty. I wish it to be distinctly understood, for it is my positive opinion from much experience, that the Bible, generally speaking, is unintelligible to children without explanation.

Do you admit the common people of the Roman Catholic persuasion to have the Bible, without notes to explain the text?—I never saw one without notes, and I do not know of any without notes, in England.

Might not a number of the most plain and intelligible parts of the New Testament be taught to children, without note or comment?—It might, I suppose, from an approved edition. In our Catechisms, or books of devotion, which we give, there are extracts from the Bible and Testament.

Are there any cheap editions of the New Testament, of the Roman Catholic version, in English?—There are; I know of two.

From your knowledge of the Roman Catholics in London, do you imagine there is any indisposition on the part of the parents to allow their children to be instructed?—Quite the contrary.

Are there any difficulties that present themselves to prevent the instruction of the lower classes of children of the Roman Catholic persuasion?—I know of none; the only difficulty is in finding ways and means to instruct them.

How many children do you suppose are educated in the Roman Catholic persuasion in London?—I do not know.

Do you know whether there are many uneducated?—I do not know that.

Are there many children in the Congregation under your

charge, who are without the means of education?—We fear the greater part are without the means of education, except by charity.

Are the Charities at present established in your neighbourhood sufficient for the purpose?—I should say there was a deficiency, but not a very material one; but I have not had an opportunity of fully examining the matter.

Do you think that sufficient religious instruction could be given to Catholic children, by simply teaching them certain selected parts of the Bible?—Certainly not; decidedly not.

Suppose they were taught those select passages at the School, could not sufficient religious instruction, in addition to this, be communicated upon Sundays?—No, it is not possible, considering the paucity of the Clergy.

About how many are in your own congregation?—I have no means of judging exactly: it is a congregation that extends over a space of sixteen miles in circumference; but I have no means of estimating the number except by the baptisms, which are about from 250 to 300; many of the parents carry their children over to Ireland, where they can leave them to be brought up more cheaply.

Do you happen to recollect whether the Catholic Prelates have approved of certain select passages of Scripture being taught in the Schools where Catholic children attend?—No, I do not know that they have; I have not heard of it, and should not think it probable.

Where there is no adequate School in the neighbourhood, is it your opinion that the parents of Catholic children could conscientiously send them to School, the master of which should be a Protestant, and where the Spelling Book and the Protestant version of the New Testament were the only books used?—If the question means whether, as a Catholic Clergyman, I could approve of it, I should say no; and, as a Catholic Clergyman, I *never could approve of it.*

Do you think the affluent Roman Catholics in London are sufficient, in point of number, to afford education to the great mass of the lower class of Irish?—No, I do not.

What religious works are taught in your Catholic Schools?—I have already delivered them in.

Are the Scriptures used at all?—No further than I have mentioned. We do not approve of the use of the Holy Scriptures as

a common school-book; we think such a practice calculated to lessen that respect which children should entertain for them.

Do you imagine it would be practicable for Protestants and Roman Catholics to unite in any system of general education for the poor?—I think it scarcely practicable.

Do you conceive that any plan could be adopted in which the Roman Catholics could agree with the Protestants in teaching the Scriptures?—Any portion of Scripture taught to the Catholics, to be approved of by the Catholic Priests, must be taught from the approved Catholic edition of the Scriptures.

Would you allow the Douay version to be taught to the lower classes of society, unaccompanied with notes?—I should answer to that, that I believe it is not at all the practice to give the Scriptures to the common people, without notes.

Are you acquainted with the Bull Unigenitus published by Pope Clement the XIth?—I am.

Is it allowed to be in force in the Roman Catholic Church?—*No doubt it is* *.

What was the object of that Bull?—That Bull embraced many objects; but none, I apprehend, at all relevant to the education of the poor.

It is your opinion that it is better for so many of the lower classes of the Roman Catholic persuasion to remain uneducated, than to be educated by Protestants?—I have not made up my mind upon that at all; but I should think *it were better they were uneducated*, than educated on a false principle.

Should you have any doubt about its being more beneficial to children being taught reading and writing without any religion, than remaining at home, where they must be taught neither reading, writing, nor religion?—I take that to be a question of great delicacy and importance; and, after much reflection, and considerable experience, I have rather come to the conclusion, that, speaking *of this town*, it would be better for children not to be taught reading and writing at all, than to be so taught, without any moral or religious instruction. The dangers I apprehend from their being taught in this way, arise from the facilities and temptations afforded in a town like this, to employing their know-

* See an extract from this Bull at the end of the volume. One main object of that important Papal Document was, to prevent the general use of the Holy Scriptures!

ledge of reading and writing improperly. I confine this answer to a place like London.

Should you imagine, if a spirit of conciliation were manifested, both by Roman Catholics and Protestants, that they might unite, in a plan of education, where the Holy Scriptures are taught?—I do not feel myself competent to answer that question decisively; but *I conceive not.*

The Reverend *James Archer*, called in, and examined.

You are a Priest in holy orders, and Chaplain to the Bavarian Embassy?—I am.

Do you apprehend there would be any difficulty in teaching the lower orders of Catholics at Protestant Schools, where select portions of the Scripture were read, and no Catechism taught?—I think the difficulty would be insuperable.

In what does it consist?—Inasmuch as *we cannot* give a sanction to any of our persons being taught a version of the Bible which is not approved of by our Church.

Suppose the version approved of by your Church were taught?—If the version approved of by our Church were taught, we could have no difficulty as Catholics, but it would be for the Protestants to say whether they liked that or not.

Is there any Catholic version without notes?—None that I know of; at least there is none in England that I know of; there may be some in foreign countries.

Do those notes always contain the peculiar tenets of your Church?—Wherever there is a peculiar controversy between the Churches, we generally affix a note to determine the sense of the controverted point *to our tenets.*

But might not children be taught such parts of Scripture, without note, as both Churches agree upon; for example, certain parts of the Gospels?—They might be taught them, but at the same time, except they have a comment to explain them, we *think it unsafe.*

Do you consider that there is no part of the history of our Saviour in the Gospels that might be taught safely without comment?—Undoubtedly there is, that they might be taught safely; but I do not add to that, that we should approve of the use of that version.

Do you consider it to be dangerous to children to be taught reading and writing without religious instruction?—Dangerous as to their morals; it is beneficial, perhaps, as to the purposes of this life.

Is not a child, generally speaking, better off as to the means of obtaining moral instruction, for knowing how to read?—No; because every thing must then depend upon what books are put into his hands: he may become a great deal worse for knowing how to read.

But suppose a child to have parents of good sense and character?—I conceive that if the parents, or those persons who have the care of him, take care to put proper books into his hands, it is better for him to know how to read.

Might not there be the same danger of improper books getting into the hands of a child, however much moral or religious instruction he might receive at the School?—Certainly there is danger of it, but we do not co-operate in it.

Do you not co-operate by giving him the means of reading?—If I give him the means of reading, and take no further care, I certainly do.

Then you consider that you stand acquitted of all blame by adding to the means of reading such instruction as may tend to make it safe?—Yes.

From what you know of the Catholic poor in this town, do you consider there are many of them without the means of education?—I do; but my situation does not enable me to know that particularly.

Do you allow children and unlearned to receive the Scriptures in the vulgar tongue?—With proper discretion, *not promiscuously*.

The Scriptures are not allowed without notes?—We never publish any without notes; and even with notes we do not sanction the *promiscuous* reading of them, but to such persons as *we* think will make a good use of them.

Are the Scriptures taught in the St. Patrick's School?—That I am sure I cannot tell.

Where there is no adequate Catholic School in the neighbourhood, can parents of Catholic children conscientiously send

them to a School, the master of which is a Protestant, and where the Spelling Book and the Protestant version of the New Testament are the only school-books used?—If you will confine it to the Spelling Book, and such things as a Spelling Book contains, we will agree to it; *not otherwise.*

If an assurance were given that a child should hear nothing against his own religion, would there still be an objection to the Scriptures being taught?—*Yes*, except he were to hear a great deal *for his own religion* at the same time.

The Reverend *Richard Horrabin*, called in, and examined.

You are a Priest in holy orders?—I am.

Have you heard the examination of the two last Witnesses?—I only heard Mr. Archer's examination.

Do you coincide with him in the answers he has given?—*As near as possible.*

Do you know whether there are many of the poor Catholics in this metropolis, destitute of the means of education?—In the district where I am situated, which is the Eastern district of London, there are a great number.

Is there not a School now established at Shadwell?—Yes, the British Union School.

Is that School open to children of the Catholic persuasion?—Yes; children of all denominations.

Did any of the Catholic Clergy attend the meeting for the foundation of that School?—There were many at the opening of it; but then it was not looked upon as an absolute sanction, till it was seen what arrangements might take place.

What arrangements have been made with respect to teaching the Catholic children?—The arrangement at present is, that the children shall go from the School at every written request of their Pastor, to the places which he shall appoint for religious instruction; but it has been never settled exactly what lessons shall be read.

Has any sanction been given by the Roman Catholic Clergy to the reading the lessons from the Scriptures, in that School?—I have said, no positive sanction has been given.

Has any approbation been expressed?—It is deemed practicable; that is to say, that certain portions of Scripture might be selected, which might be read.

Without comment?—The selection has not been made; a Committee has been appointed for that purpose.

When did these proceedings take place?—Last Thursday week.

Could the Protestant Scriptures be allowed in that School, without the authority of the Vicar-Apostolic?—I should say, *No.*

What number of uneducated children do you suppose there are at the East end of the town?—I calculate between six hundred and one thousand.

In what district?—The district we are in is Saint George's in the East, Saint Catherine's, part of Whitechapel, Shadwell, the hamlet of Ratcliffe, Limehouse, Poplar, Blackwall, and Wapping.

Joseph Butterworth, Esq. a Member of the Committee, examined.

Have you had any, and what opportunities of knowing the state of the poor in the metropolis?—I have for many years belonged to a Society for visiting and relieving the poor at their own habitations; I have also for some years been Treasurer and Visitor to a Sunday School Society, which has nearly 3000 children under instruction. Those institutions have given me considerable opportunities of knowing the state of the poor.

What is your opinion of the state of education of the lower classes?—From what I have personally observed, and heard from others of undoubted authority, I believe that a very large proportion of poor children is entirely uneducated, and in the most deplorable and wretched state, especially of the children of the Irish poor.

In your opinion, is there any general plan of instruction that could be formed for the education of the children of Irish poor indiscriminately?—I conceive the difficulty at present to be nearly insurmountable, as far as regards the Roman Catholics, unless the Priests would consent to their being taught by Protestant masters, and to allow at least a portion of the Scriptures to be used in the Schools: Protestants have always considered this to be of prime importance in the instruction of children; at the same time I conceive, that no interference should take place with regard to their religious principles. I have observed in some

Charity Schools, that when Catholic children have accidentally come to the School, and were making improvement in reading, that they have been withdrawn. It has been generally understood to be by order of the Priests, although I am certain that the pains taken with them were not to proselyte them to the Protestant religion. From the vicinity of my residence to the parish of St. Giles's, where a large proportion of the Irish usually live, I have had many opportunities of observing their character; and I believe that many of their children are among the most abandoned and profligate throughout the metropolis, which I impute entirely to the want of education.

Might not some arrangement be made, by which the objections of the Priests to allow children to attend Schools under Protestant schoolmasters might be removed?—This will depend upon the Roman Catholics themselves; but from what I heard stated by a Clergyman of that persuasion on Saturday last, I fear that such an arrangement is impracticable.

Do you apprehend the difficulties of the Roman Catholic Priests, to bottom themselves in fears that their children would be proselyted to the Protestant faith?—I apprehend they do; but as I have already stated and believe, the sole object of many benevolent Protestants is simply to convey instruction and raise the moral character of the children by means of Schools.

Dr. *William Poynter*, Roman Catholic Bishop, and Vicar-Apostolic of the London District, called in, and examined.

How long have you been in your present situation?—In my present situation as Vicar-Apostolic, I have been since the month of May 1812, when my predecessor, Dr. Douglas, died: I was Bishop before that, but had not the functions of Vicar-Apostolic.

Do you conceive that the lower orders of Catholics in London are destitute of the means of education, generally speaking?—I believe that many of the Catholics of the lower orders in London are destitute of the means of education.

What are the difficulties, in your opinion, which prevent Catholic children from attending Schools, which are open to all sects?—That question is so general, that unless I know the particulars of what books are read in the Schools, and other particulars, I cannot answer.

Suppose a School taught without Catechism of any kind, without any obligation to go to Church, and without any religious instruction of any kind, what objection would there be to Catholics sending their children there, they being free to give them religious instruction according to their own principles out of School? —To this question, supposing public Schools where no Catechism is taught, and where no religious instruction is given of any kind, whether Catholics can send their children to such a School; I say, that it is not advisable that Catholics should send their children to such a School.

Why?—Because Catholic education comprises religious instruction, or at least the means of their learning their Catechism, and of preparing for the general instructions which they receive from their Clergymen.

Could not those be taught out of School, while they were taught reading alone in School?—I do not conceive it could be by our Catholic Clergy, considering the very small number we have, compared with the extent of our congregations.

Could not laymen give this religious instruction?—Laymen might teach the children to learn the letter and text of their Catechism, but we could not permit laymen to explain the doctrine to the children.

You consider it contrary to the discipline of the Roman Catholic Church?—I do.

Then, at present, the number being so small of the Roman Catholic Clergy, is there not as great a deficiency of the means of religious instructions as there would be if, with the same small number of Clergymen, the children should attend such Schools?—No.

Might they not learn to read at those Schools, and be taught religion out of School, as much as they are at present taught?—Yes, I believe they might.

In short, do you apprehend that their merely learning to read, and nothing else, at School, could interfere with their religious instruction out of School?—No, I do not conceive that it would.

What objection, then, would there be to sending those Catholic children to Schools of the above description?—I answer, in the first place, that if it were possible to procure for them

such an education as would afford them, at the same time, religious instruction, and the means of learning to read and write, and qualify them for some state in life, I should think it the duty of the Catholics to prefer such a system; but secondly, considering the plan proposed, I do not see that it is unlawful for Catholics to send their children to such a School.

Suppose that in those Schools the children are taught lessons from the Scripture, but without any comment, should you consider this as removing the difficulty in any degree?—*No, I should not.*

How?—*Because I do not consider the mere reading of the Scriptures is a proper mean* of communicating the necessary religious instruction to children.

Do you consider that it is any objection to sending children to those Schools, that portions of the Scripture are taught without comment?—May I beg to ask, whether the Committee speak of the Catholic version, or any other?

No, the Protestant version; but supposing the selection to be made of passages which are the same in both versions?—I answer, that I could not, *in any manner*, approve of any Catholic children reading the Protestant version of the Scriptures.

Suppose the version is taken of those passages in which the two do not differ?—*Even in that case I should think it contrary to my duty, and the constant discipline of the Catholic Church, to permit it.*

For what reason?—The reason is, that the Catholic Church considers the sacred Scriptures as a precious deposit, which was originally committed by the Apostles to their immediate successors, and that the Catholic Church has always carefully preserved it, as it were in its archives, and has never permitted the faithful to read any other edition or version, which is not duly sanctioned and authenticated by the authority of the Catholic Church; consequently, I should act contrary to the constant discipline of the Catholic Church, if I were to approve of the Catholic children reading a version of the sacred Scriptures, which emanates from a body of Christians not in communion with the Catholic Church. Those are the principles of my answer.

Suppose passages were taken, which are exactly the same in the two versions, would the objection still occur?—If the passages be taken from a version made by any body of Christians not

in communion with the Catholic Church, *the objection would be the same.*

Although the words are the very same?—*Yes;* because by approving it I should give a sanction to a version made by an authority which the Catholic Church in spiritnals does not acknowledge.

Suppose the passages were taken from the Protestant version, and approved by the Catholic Prelates, would there then be any objection to Catholic children being taught to read them by Protestants?—There would not be any objection to the children being made to read them by Protestants, provided it were confined merely to the reading of the text; but I might say, that this would excite a certain alarm in general amongst the Catholics, if it were observed and practised.

According to the discipline of your Church, are children and the unlearned allowed to read the Scriptures in the vulgar tongue?—They are, under certain regulations.

Of what nature are those regulations?—That they should not read them in the vulgar tongue, *without the permission of their Pastors.*

Are they allowed to read them without notes?—They are only allowed to read the approved Catholic translations of the Scriptures, and we have no approved Catholic translations without notes.

Might not certain passages be selected which do not require notes?—Certainly; but I must beg to observe in general, out of the great respect which I feel for the sacred Scriptures, as containing the revealed word of God, I do not think it becoming that the sacred Scriptures should be made a school-book, for the purpose of teaching children to read.

Do you mean that there is something inconsistent with the nature of that volume, that copies of it should be suffered to lie about, and be ill-treated in Schools?—Most certainly I do.

Is it a part of the Catholic discipline, that each copy of the Catholic version of the Scriptures partakes in some way of the sacred character?—Certainly.

Suppose a selection were agreed to by the Catholic Prelates, and that the books in which that selection was printed were different from the Scriptures, and were mere common school-books,

do you consider that the difficulty would be removed?—If it contained *merely the texts* of the sacred Scriptures, it appears to me the difficulty would be *the same.*

Suppose it contained texts of Scripture along with other matter, would it retain the same character?—I should not conceive it would; in that case the general character of the book would no longer be considered sacred. I beg to add, there was never any prohibition at all in the Catholic Church against reading the Scriptures in *Latin*, but all the regulations referred to the translations in the *vulgar tongue;* and the Church had two views: one, that the translation should be such as was authorized by the Catholic Church; and secondly, that they should not be read by those from whose ignorance or dispositions the Pastors of the Church had reason to fear that the reading of the Scriptures would be rather prejudicial than beneficial to them.

Are not the Scriptures at present allowed to be read in France in the vulgar tongue, without notes?—I think I have seen one edition of the translation of the Scriptures in France, without notes, but I am not sure of it.

Are those translations with notes in the vulgar tongue, allowed to be read by people in France?—I cannot well answer to the practice in France.

Do you consider their reading of them as contrary to the discipline of the Church?—*Their reading of them without the approbation and permission of their Pastors, is not agreeable to the regulations made by the Council of Trent.*

Suppose the Catholic Pastors were to find a copy of the authorized version of the Scriptures in the possession of one of their flock, to whom they had not given such permission, what course would they take?—I think, that unless they judged that the reading of it would be prejudicial to the individual, that they would permit him to read it.

Would he insinuate to them, that his permission ought to have been asked?—I must say, that that entirely depends upon the ecclesiastical customs of the country; for some of those regulations of discipline are adopted in practice in some places, but are not followed in practice in others.

How would this matter be in England?—In England we ge-

nerally permit *the faithful* to read the authorized Catholic version in the vulgar tongue, *which is always accompanied with notes.*

Do you apprehend any danger is likely to result from educating the lower orders, without communicating at the same time religious instruction?—I do consider that the educating the lower orders, without giving them any religious instruction, may be rather dangerous than beneficial to them: I beg to observe, that I consider the preservation or correction of the morals of the lower orders is the principal object we should have in view in their education; and I am persuaded that this end could never be obtained without religious instruction; and on this subject, I express my firm conviction, that, in order to preserve or correct the morals of the lower orders, they must not only be taught their duty to God and to society, but the great motives of performing their duty must be strongly enforced, which can only be done, in my opinion, by the instructions and exhortations which they receive from their Pastors; and on this ground I consider that it is in vain to expect, that the morals of the lower classes will be improved, unless education comprises religious instruction.

Do you apprehend that the teaching of children to read, if unaccompanied with religious instruction, does harm?—I do consider that it might do a great deal of harm: it would enable them to read every thing that would tend to inflame their passions.

Does your observation apply generally to Catholics as well as Protestants?—Certainly; and most particularly to Catholics.

Why more particularly to Catholics?—I apply it more particularly to Catholics, because my duty obliges me to attend more to their instruction.

Does your observation apply to children in a large town, as London more particularly, than to children in the country?—Much more so.

Does it apply at all, or in any considerable degree, to children in the country?—It applies to children in large towns in the country, where I conceive the same occasions of evil will present themselves.

Does it apply to children in villages in country places?—According to the occasions of evil it must vary.

Then, in point of fact, in large towns, such as London, do

you conceive that the children had better remain without any education at all, than with some education unaccompanied with religious instruction?—*Certainly*: education, unaccompanied with religious instruction, might be of service to them in the stations they would occupy in the world, but would not promote their happiness, I conceive, either in this life or in the next.

Are there not habits promoted by a course of education which would, in fact, promote their happiness in this life as well as that to come?—Certainly it might serve them in the world.

The Committee have understood that a very large proportion of the poor children of the Roman Catholic persuasion in London is uneducated; and they are desirous of knowing from you the best plan of giving them instruction; and for this purpose they would wish to know, whether the Roman Catholic body themselves have sufficient funds for the instruction of the children of the poor of their own persuasion?—In the first place, I do not think that the Catholics have at present means adequate to the education of all the Catholic poor children in the metropolis.

Do you understand that there are many thousands of those poor children uneducated?—I cannot ascertain that; but I conceive the number to be very considerable.

Then, if the Roman Catholics have not the means of giving instruction to their own poor, could the parents of those children conscientiously allow them to attend a School, the master of which is a Protestant, where the Spelling Book and Protestant version of the New Testament are the only school-books used, and where a clear assurance is given that a child would hear nothing against his own religion?—Without answering directly to the conscientious part, which is a point of extreme delicacy, considering the situation I hold, and as every decision relating to conscience requires that the whole case, with all its circumstances and variations, should be considered; I beg to say, that the reading of the Protestant version of the Bible is a point to which *I could never give my approbation.*

Then, as Vicar-Apostolic, you could not by any means consent for Roman Catholics to be taught the Protestant version of the Scriptures?—*No, certainly not.*

Could you allow any portions of that version to be selected for the use of the Catholic children?—*No.*

Not even those which convey moral instruction, not involving any doctrinal or controversial points?—I answer, in general, according to the principle which I laid down before, *that I could not receive a portion of the Protestant Scriptures.*

Could you devise any plan by which the poor children of the Roman Catholic persuasion could be educated by Protestants, consistently with the Catholic discipline?—Considering that Catholic education comprises religious instruction, I do not conceive that any plan of the nature proposed could be adopted, which would meet the desires of the Catholics, and in particular the Pastors of the Catholic Church.

Are you aware that a great number of the children of the poor Roman Catholics in London are entirely destitute of education, and that they have fallen into vicious and bad habits, arising from their ignorance?—I conceive there are a great number. It is a fact we cannot deny.

Nevertheless, as a Roman Catholic Bishop, could you consent to any attempt to better their moral condition by the instruction of Protestants; or must you not, consistently with your duty as Vicar Apostolic, refuse your assent to any attempts of the kind made by Protestants?—As a Catholic Bishop, I do not judge that their morals could be improved but by religious instruction, and *I could not consent for them to receive it from Protestants.*

Then you conceive that the religious instruction which might be conveyed by teaching them to read the Protestant Scriptures would not better their moral condition, in your view?—*Certainly not.*—[LET ALL READERS NOTICE THIS.]

You mentioned that you conceived that children should be taught their duty to God and to society: Protestants conceive that those great duties are taught children by reading the Scriptures; but is it your opinion that further instruction is necessary, to accomplish this great object?—It is, decidedly.

You also stated that the great motives for the performing their duty must be strongly enforced; do you not believe, that those motives are strongly enforced by the arguments and commands in the Holy Scriptures, according to the Protestant version?—Without saying more of the Protestant version than what I have said in my former answers, which we could not admit as Catholics, I beg to observe, that I do not conceive that children, simply

by reading the Scriptures, would sufficiently learn their duty, or be able to apply to themselves, in a practical manner, those motives which would influence their moral conduct.

Do you not imagine that children being taught to read moral lessons taken from the Scriptures, and to commit them occasionally to memory, might by this means receive moral and good principles in their minds without any further instruction?—I think not sufficient in general for a practical effect.

Then you conceive, if a selection of moral precepts were made from the Scriptures, and taught to the children, that such instruction would not be sufficient to produce right principles in their minds?—I do not think it would be sufficient.

If children were allowed to attend their own ecclesiastical instructors, in addition to such education in Schools, you still think it would be objectionable if given by Protestants?—I object to the religious or moral instruction of the children given by Protestants; and beg to add, that such are the occupations of the Catholic Clergy on Sundays, in the public Chapels, that on those days they would not have leisure to attend to the instruction of those children according to their wants.

And you could not allow children to be instructed by the Laymen in the Catholic Church in the articles of their faith?—Certainly we could not, consistently with the practice and discipline of our Church.

Do you know of any School lately established at Shadwell for the instruction of both Catholic and Protestant children?—I have heard of such a School.

Was any question proposed to you, whether Roman Catholic parents could conscientiously send their children to that School?—Yes, such was proposed by Mr. Charles Butler.

What was your reply to the inquiry?—Considering that the reading lessons were to be taken from the Protestant version of the Scriptures, I answered Mr. Butler, that he knew that I should act in direct repugnance to the constant and universal practice of the Catholic Church, were I to approve of the reading by Catholic children, in a public School, of a version of the sacred Scriptures, emanating from a body not in communion with the Catholic Church.

What was the result of that answer?—Mr. Butler sent my

answer to Mr. Fletcher, a Protestant gentleman, who had taken an active part in the establishment of that School, which excited painful feelings in the mind of Mr. Fletcher.

Is it your opinion that Mr. Butler improperly committed himself in this business, without due authority from his ecclesiastical superiors, by giving an intimation to the Protestant gentlemen at Shadwell, that the Protestant version of the New Testament would be allowed by the Roman Catholic Clergy in that School?—I do think so, indeed.

Have you any doubt of it?—None *.

Did he afterwards apply to you to assent to the propositions which he had made?—Mr. Butler applied to me to know whether

* Not only has that gentleman "improperly committed himself" in this case, but in many others; for BISHOP MILNER repeatedly complains of his interference in matters purely Ecclesiastical, and out of the Layman's province. MR. CHARLES BUTLER is even accused by that Prelate of grossly *misrepresenting* the practice and discipline of his own Church, as to the use of the Bible; and "in his con-"troversy with Mr. Blair" on that subject, DOCTOR MILNER says, "Fenelon's "celebrated letter has been quoted by C. B. and long extracts from it published, "concerning vulgar translations of the Scriptures, *to the entire misrepresentation* "*of that Prelate's declared judgment.—See the Gentleman's Magazine*, 1814."

MR. BUTLER, in a volume just published, has honoured MR. DALLAS's Book with a strong testimonial of his approbation, by calling it "*an elegant and able* "*work*"—(See Mr. Butler's Historical and Literary Account of the Formularies of the Roman Catholic and other Churches, p. 137): he has also quoted with approbation (p. 135) an eulogy on the Jesuits, extracted from Bausset's Life of Fenelon, which is infinitely too extravagant a panegyric to be true of any body of men; and which, if the historical testimonies adduced in this work be true, must be false from beginning to end.

In this Extract Bausset declares, that "the confidence of all Catholic govern-"ments, and the success of the Jesuits' method of instruction, caused the de-"posit of public education to pass almost entirely into their hands:" and he adds, "The destruction of the Jesuits was a deadly wound to the education of "youth in all Catholic Europe."

It is no wonder that MR. BUTLER, after this, should rejoice in the revival of the Order, which he asserts to have taken place *with the approbation of all good men;* nor is it any matter of surprise, that, while such a learned and amiable Catholic as that gentleman confessedly is, persists in making common cause with the Jesuits, certain fears should be entertained by Protestants of the old school, concerning the introduction of Catholics to *political power*, commonly called "*Catho-*"*lic Emancipation.*"

he could conscientiously take a part in the opening of the School.

What was your determination on that subject?—Mr. Butler had sent my note to Mr. Fletcher, and I declined sending any further written answer to Mr. Butler, but I sent the Rev. Mr. Hodson, one of my Vicars-general, to explain my reasons to Mr. Butler for not answering.

What were those reasons?—Because I saw that Mr. Butler, by his own conduct, was drawing me into difficulties, which, in the circumstances, I wished to avoid.

Was Mr. Butler sufficiently acquainted with the principles of the Catholic Church to know, previous to any arrangement being made with the Protestant gentlemen at Shadwell, that his proposition in regard to the introduction of the Protestant version of the New Testament into that School could not be assented to by his ecclesiastical superiors?—I was persuaded that he was sufficiently acquainted with the principles of the Catholic Church in that regard; and, therefore, in my answer to him I referred to his own conviction, by saying, "You know that I should act in direct repugnance to the constant and universal practice of the Catholic Church," &c. I may add, that I conceived that the question proposed me by Mr. Butler, whether Catholics could conscientiously send their children to the School, was a question which should rather have been proposed to me by the Clergy who direct the consciences of the people within their district; and, therefore, I did not think it my duty, nor prudent, to give a direct answer to Mr. Butler on that question.

Did you consider Mr. Butler's interference in that business to be irregular?—Yes; inasmuch as he proposed a question to me, whether the parents could conscientiously send their children to that School.

Did you understand that Mr. Butler had engaged to deliver an oration upon the occasion of opening that School?—I had heard it reported.

Did Mr. Butler attend the opening of that School?—I have been informed that he did not.

Was that in consequence of what passed between you and himself?—I think it was.

Had you expressed to Mr. Butler any wish to be examined be-

fore this Committee?—Certainly not; and I beg the Committee to understand that it was not my wish to appear before the Committee to give evidence on this occasion: and it having been signified to me, that I was called at the suggestion of Mr. Butler, I beg to say, that Mr. Butler never consulted me to know whether it would be agreeable to me or not to appear before the Committee; and I apprehend that he wished to force me to give a public answer to those questions before the Committee, which, from prudential reasons, I had declined answering in private to him; and I am confirmed in this persuasion from the circumstance that the same questions have been proposed to myself and the other Catholic Clergy who have been examined before the Committee, which Mr. Butler privately proposed to me, and to which I declined giving Mr. Butler a direct answer.

Martis, 18° *die Junii*, 1816.

HENRY BROUGHAM, Esq. in the Chair.

Dr. *Poynter* again called in, and examined.

Did you understand that Mr. Finigan, the Master of St. Giles's Catholic School, was a member of the Roman Catholic Society at the time he commenced that School?—I know nothing of his character at the time he commenced that School; but before that, he had the character of being a Catholic.

Joseph Fletcher, Esq. again called in, and examined.

In your former evidence before the Committee, you stated, that 18,000 poor children were educated in your district: was that correct?—That must have been a mistake in copying.—I stated 1800, a part of which not being in the six parishes, made the actual number 1540.

You also stated, that there were 1400 poor Irish in those parishes: was that number correct?—That also must have been a mistake in copying; the number, as represented by the Roman Catholic Clergy, is 14,000.

Are the parishes correctly stated in your former evidence?—Only five are mentioned; the parish of St. Catharine's, being one of the six, is left out.

How many of the uneducated children of the Irish poor do

you believe are in that district?—I cannot say with any accuracy; I should suppose three or four thousand: there are that number at least.

Without any means of instruction whatever?—I believe without any.

You stated, that a Society was about to be formed, and to be designated The British Union School: has that Society been formed since your last examination?—The School was opened on the 6th of June.

Was it intended to admit the poor children of parents of the Roman Catholic persuasion as well as of Protestants?—It was intended to admit the children of the poor of every denomination.

What arrangements were made for this purpose?—The earliest meetings of the persons with whom the design originated, were attended by both Catholics and Protestants.

By Laymen, or Clergymen?—Laymen exclusively.

What plan of instruction was proposed to be adopted?—The Plan of instruction was detailed, and an Address printed and circulated, with the Plan annexed, a copy of which I will deliver in.

[It was read as follows.]

"An ADDRESS to the respectable Inhabitants, of every religious Denomination, residing in the Parishes of Saint Catharine's, Saint George Middlesex, Limehouse, Wapping, Shadwell, and the Hamlet of Radcliff: with the Prospectus of a

PLAN for the general Education of the Children of their Poor.

"The exertions which have been made to prepare and give efficacy to a system of general education for the children of the poor, and the powerful assistance that system has received by the union of all classes of professing Christians, have rendered argument unnecessary to prove its expediency and advantage; the principle is firmly established upon a practical experience of its worth; it has been adopted by men of every denomination; and their association is attributable to that amiable and enlightened liberality of sentiment which is the peculiar characteristic of the present age. The happy effects of this friendly and cordial co-operation are valuable and extensive; the mist of ignorance is

gradually dispersing, and there is abundant reason to believe that the time is fast approaching when every child shall be able to read the Bible. This animating and encouraging persuasion will induce its possessors to enlarge their sphere of action, that they may endeavour to convey to all who are in uninstructed poverty, the benefits of a system so admirably calculated to teach them the knowledge of their duty, and so fraught with future blessings to the world.

"There is not, perhaps, any part of the Metropolis in which the evil consequences arising from a want of education are more painfully conspicuous than in the Eastern District, adjoining the river, inhabited by those very useful, industrious, and laborious persons, who are employed amongst the shipping. Most of these men, so valuable to the community, have numerous families, and the produce of all their industry is barely sufficient to provide the necessaries of life; their children are supported with difficulty, but they cannot be taught; and the dreadful result of their misfortune is felt by every class of society. The neglected and awful situation of these little ones having a peculiar claim upon the inhabitants of the district in which they reside, it has been proposed to provide a School for their reception, founded on a broad and liberal basis, where Christians of every denomination may cordially unite in the laudable endeavour to enlighten the minds of the rising generation. For this highly desirable purpose, several meetings have been held, and much pains taken to prepare the outline of a Plan adapted to receive all the children of the neighbourhood, many of whom are the offspring of the natives of Ireland, and whose parents are Catholics. These preparatory meetings have been attended by a number of respectable persons, Protestants and Catholics; and it has been resolved to submit the subject to the consideration of the public, in the hope that something effectual may be done to increase the happiness of the children of the poor, and to render them useful and orderly members of society.

"It is further intended to solicit the attendance of the inhabitants of the district at a general meeting (of which due notice will be given), that the proposed Institution may receive their sanction and support.

"In pursuance of a Resolution of the preparatory Meeting—

That a School should be instituted on a broad and liberal basis, in order to provide the means of instruction of the children of the poor;—the attention of the Public is respectfully requested to the following

PLAN.

"It is proposed, That a Committee shall be formed, to consist of thirty-six persons of every religious denomination, who shall conduct the business of the Institution; and that every Minister residing in the district, or officiating at any place of public worship therein, shall be considered as part of the said Committee, and have, if they require it, due notice of the Meetings.

"That those lessons provided by the British and Foreign School Society in the Borough Road, consisting of *whole chapters of the Bible*, shall be used in the School; that they be selected and approved by the Committee; and that no Catechism, tract, or any comment upon or explanation of the lessons, shall be introduced into the School, or be made by the teachers or visitors, but that their business shall be strictly and entirely confined to the written letter, and their duty consist in instructing the children in reading, writing, and arithmetic.

"That while due care is taken to prevent the introduction of any thing that could by the remotest construction be considered as likely to impress the minds of the children with the particular tenets of any religious society or persuasion, the Committee, impressed with the deepest conviction of the importance of religion, and fully sensible of the danger that must ever attend a state of ignorance and infidelity, will strongly recommend, that every child committed to their care shall constantly attend Divine Service on the Sunday, both in the morning and afternoon; but in pursuance of this object, they will as carefully abstain from offering any bias or having any direction as to the place of their attendance: they will therefore require, that the parents or guardians of every child applying for admission shall attend the Committee, and state at what place of worship they desire their children to attend on the Sunday, which shall be regularly entered on the books, and be open to the inspection of the respective Ministers, who may, if they see fit, be furnished with any extract therefrom; and upon every written request of the said Ministers, the children

of their own denomination shall attend them at any place they may appoint.

"In preparing this arrangement, and in endeavouring thus carefully to guard against the imputation of desiring to possess any religious influence, the preparatory Committee are actuated by an earnest desire to avoid the possibility of objection, by the hope to unite every Christian in the liberal endeavour to enlighten the understanding of the rising generation, and (thereby hereafter) to improve the condition of their fellow-creatures; thus rendering an important benefit to society, by enabling every individual to appreciate the blessing of Revelation, and to learn, by Divine instruction, their duty to God and man.

"*August* 10, 1815."

"BRITISH UNION SCHOOL.

"The Public are respectfully informed, that immediately upon the former circulation of the annexed Address, a subscription was commenced; and the very liberal encouragement of the inhabitants of the district induced the Committee to pursue the benevolent resolution of the preparatory meeting. A School has been built, in a central situation, capable of accommodating six hundred boys, which will in a short time be opened for their reception, and where they will be educated in strict conformity to the original plan; and upon this broad and liberal principle, which will unalterably continue to be the basis of the Institution, the Committee most earnestly solicit the assistance and co-operation of every friend to the general instruction of the poor, to carry this highly desirable purpose into full effect.

"It is intended to adopt a system of reward for merit, to encourage diligence and orderly conduct in the children; that such reward shall consist of different articles of clothing, and that, according as the funds will admit, a certain number of the most deserving shall be annually clothed.

"A subscription of one guinea will entitle the subscriber to have three children constantly in the School; a donation of ten guineas will admit two, and a donation of five guineas one child, in addition to the number allowed for every annual guinea.

"The School is situated in Farmer Street, Shadwell; the present entrance for visitors is from Shakespeare's Walk, where it is

proposed hereafter to erect a School for Girls, upon the same principle, under the direction of a female committee.—January 25, 1816."

What gentleman of the Roman Catholic persuasion attended your meeting?—The person who attended the first meeting was a Mr. Sidney; but when the plan was finally arranged, it was attended by Lord Clifford's brother, the Honourable Robert Clifford: he suggested the alteration which is printed in *Italics*, that the reading lessons should consist of "*whole chapters of the Bible.*"

Was this plan approved of by any other gentleman of the Roman Catholic persuasion?—It was sent by Mr. Clifford's desire to the Thatched House Tavern, where a meeting was to be held the next day of the Calmel Buildings Society: the Secretary of that Society was directed to write a letter to me; which letter stated, that at the meeting of the Calmel Buildings Society, the Earl of Leitrim in the chair, the plan had been read, was approved, and that, so far as related to the Irish poor, it should have all the assistance in their power. Mr. Montagu Burgoyne, by the desire of the same Society, requested that we would put down his name as a donation of ten guineas to the subscription.

Did you understand what gentlemen of the Roman Catholic persuasion had seen the Plan, and approved of it?—There were in the letter the names of three or four others, who I presume were Roman Catholics, but I do not know it.

Has Mr. Butler seen the Plan?—I wrote to Mr. Butler, inclosing the printed Plan, and he answered me, that it met his approbation.

Did he express a desire to give any further sanction to the Society?—He said he would subscribe; and that he should have great pleasure in attending the meeting when the School was to be opened, and in furthering its views.

Was a public meeting held on the opening of the School?—It was upon the 6th of June.

Who was in the chair?—His Royal Highness the Duke of Kent.

Did Mr. Butler attend that meeting?—He did not.

Do you know the reason why he did not attend?—I cannot

say exactly what was the reason that he did not attend: the meeting was attended by several of the Roman Catholic Clergymen.

Did they approve the plan?—*I have no doubt of it*, because the resident Roman Catholic Clergyman the next day sent his subscription, with the assurance of his most cordial co-operation.

Did any Clergymen attend the meetings of your Committee, previous to the opening of the School?—Yes.

Did any Roman Catholic Clergymen attend?—Yes.

Who?—The Rev. Mr. Horrabin.

Did he approve the proposed plan of instruction?—He did.

You have no doubt of his approbation?—Not any.

Did any other Roman Catholic Clergyman attend any of your meetings?—No other Roman Catholic Clergyman attended any of our meetings.

Was every Clergyman entitled to attend the meetings of your Committee?—Every Minister residing in the district, or officiating at any place of worship therein, was considered as a part of the Committee; and it was actually so stated in the printed Plan: we carefully avoided distinguishing any, because we wished to give an equal admission to all.

And from all that transpired before the Committee, the plan met with general approbation of both Catholics and Protestants?—It certainly did.

Have any of the Catholic children attended the School, in consequence of the arrangements previously made?—No children at present are admitted; we meet to-morrow for the first time to receive children, but great numbers of Catholic children are ready to come in: I have given letters of recommendation to the Committee for several children of Irish parents to-day.

Have several Roman Catholic Clergymen attended at any meetings of your Committee?—One has attended frequently.

Have any others expressed their approbation of the plan?—One of them has attended frequently; and another, since the public meeting, has sent his subscription, and an assurance of his co-operation.

Who are those Clergymen?—The Rev. Thomas Dobson is the first, and Mr. Horrabin.

Has Mr. Horrabin attended your meetings?—He has.

And has expressed full approbation of the plan?—He has.

Has Mr. Horrabin subscribed to its funds?—He has.

And has expressed his full approbation of the proposed plan of instruction?—*Fully.*—[*See the examination of Mr. H.* p. 437.]

You have stated, that there are a great number of poor Irish children in your neighbourhood; are they in general of a vicious character?—More ignorant than vicious.

Have you entertained any apprehensions that their vicious habits would corrupt others in the neighbourhood?—Not theirs particularly; but the vicious habits of uninstructed children neutralize the instruction received by the few who are educated.

And you conceive it of great importance to society, that some plan of instruction should be adopted for the benefit of the lower classes?—The want of such a plan was felt, and was the reason why this was instituted.

You still entertain sanguine hopes than the plan proposed will be carried into effect?—I hope and believe it will.

Has a Committee been appointed to select chapters of the Bible for lessons?—There has.

Of whom is it composed?—Among others, Mr. Horrabin, the Roman Catholic Clergyman, and Mr. Rudge, the Clergyman of the Church of England, and myself, who am a Protestant Dissenter.

You have not yet agreed upon the chapters?—We have not yet set down to it.

Has it been agreed that you shall select chapters from the Protestant version?—Yes.

Are you quite certain of that?—Yes.

Did the Roman Catholic Clergy approve of selections being made from the Protestant version?—*They made no objections.*

Have the Roman Catholics known and approved of this plan?—*Certainly.*

Has Mr. Horrabin approved of it?—*Yes.*

What Roman Catholics have approved of it, of the Roman Catholic Laymen?—There has not been an objection made to it by any one.

And several have known of it?—All have known of it, who are upon the Committee.

And you do not apprehend any objection from people of the

Roman Catholic persuasion?—Not to the selection from the Protestant version, *certainly not.*

Anthony Richard Blake, Esq. called in, and examined.

Was not the School now under the direction of Mr. Finigan, originally called "The Catholic School?"—To the best of my recollection it was called "St. Giles's Catholic School;" the word Catholic was certainly introduced into the title.

At what time was this?—About two years and a half ago.

Is it not now called "The Irish Free School?"—I never heard it called the Irish Free School, until I saw the printed evidence of Mr. Finigan before this Committee.

Are the scholars Catholics at the School?—I cannot state from my own knowledge: I know they are Irish, but I do not know whether they are Catholics or Protestants.

Are you a Roman Catholic?—I am.

Did any suspicion appear amongst the Roman Catholics that the object of this School was Protestantism?—Upon hearing that Mr. Finigan had met with a great deal of opposition in his School, and not knowing any of the particular circumstances of the institution, I was a good deal surprised at it; and being rather in the habit of interesting myself in the promotion of order amongst the lower classes of Irish, I made some inquiries upon the subject, and I found that many of them were impressed with an idea that the real object of the School was to make proselytes of their children.

Did that idea prevail amongst the higher orders of the Roman Catholics?—It certainly did.

Of whom did you make those inquiries?—Several.

Can you name any individual?—Indeed I cannot: I have frequent applications made to me by the lower orders of Irish for assistance, and I do not know that I could give the Committee the name of any one of them.

Have any attempts been made in those Schools to proselyte the children to the Protestant faith?—Upon my word I do not know; except that I understand Mr. Finigan the master has become a proselyte.

Do you know that the Reverend Mr. Gandolphy went to that School in April 1814, and in an impassioned manner addressed

the children, and ordered them to go home to their parents, declaring that the Schools were a hypocritical and heretical institution?—I heard that Mr. Gandolphy did go to the School, and had interfered very warmly to induce the children to leave it, on the ground that the object of it was to make proselytes.

Did you understand that on the following Sunday he preached a sermon against it in the Spanish chapel?—I heard he did.

Did you understand that in consequence of that sermon, Mr. and Mrs. Finigan were much abused, and that acts of violence were committed upon the children of the School, and that the windows of the school-house were broken?—I did hear that acts of violence had been committed against Mr. Finigan, but I did not hear that they were occasioned by Mr. Gandolphy's sermon; I understood that there was a hostile feeling towards Mr. Finigan amongst the lower orders of the Irish, in consequence of their conceiving, as I have already stated, that whilst he called himself a Catholic, and the School, of which he was the head, Catholic, the real object was to induce the Catholic children to abandon their religion.

Has any thing occurred since that period, within your knowledge, to contradict or confirm that idea in the mind of the Irish Catholics?—No, on neither side. I however beg not to be understood as expressing an opinion myself, that Mr. Finigan practised or meant to practise any wilful delusion upon the Catholics.

As you have had frequent opportunities of knowing their sentiments, do you think there is a general disposition in favor of educating their children?—Most certainly; and I have myself endeavoured occasionally to get their children into the Lancasterian Schools as well as the Catholic Schools.

Does it fall within your knowledge that, in Ireland, the Catholics and Protestants are educated indiscriminately at the same School?—Certainly they are; most of the classical Catholic Schools are under the direction of the Protestants.

Mercurii, 19° *die Junii*, 1816.

THOMAS BABINGTON, Esq. in the Chair.

Mr. *Thomas Augustine Finigan*, again called in, and examined.

In your former evidence before this Committee, you stated

that the Catholic Priests had threatened the parents to deprive them of their religious privileges, if they suffered their children to read the Scriptures; do you wish to correct that part of your evidence?—I meant to say, if they suffered them to attend the Schools.

You stated in your former evidence, that you were master of the St. Giles's Irish Free School: is that the correct title of it?—The correct title at present is, The Catholic School.

What is the proper title of it?—The proper title of the School at present is, The St. Giles's Irish Catholic Free Schools.

In your former evidence you omitted the word "Catholic:" had you any reason for so doing?—Understanding that it was the intention of the Committee to propose it at the next general meeting, as it gave such offence to the Priests that they called at the School-house and asked how we dare to call it Catholic, it being supported by Protestants: I therefore omitted the word in my description of the School.

Is it proposed to omit the word Catholic, merely to avoid giving offence?—So I understand, and for no other reason.

Were you a Roman Catholic at the commencement of this School?—I was, to June 1813.

Did you in June 1813 embrace the Protestant faith?—Not till the latter end of July.

Were you educated in the Roman Catholic religion?—I was, and as a candidate for the Priesthood.

You are now a Protestant?—I am.

Has considerable opposition been made to you in the conduct of that School?—In a considerable degree.

Did you understand that the parents of the children were impressed with an idea that the real object of the School was to make them proselytes to the Protestant faith?—No.

Have you any reason to believe that the opposition you met with proceeded from any idea of that sort entertained by the parents of the children?—The parents of the children have at all times treated me with the utmost respect; and even such parents as were prevailed on by the Priests to withdraw their children, have frequently declared that it was wholly in consequence of the Priests refusing them absolution in confession, that they kept them away. Many of them, when they got this absolution,

brought their children back again to the Schools, where they now continue. *I also hold in my hand a number of documents, signed by the parents of the children, to prove the truth of what I now advance.*

Have any attempts been made to proselyte the children to the Protestant faith in your School?—On the contrary, the Committee at all times have given directions that they should attend such place of worship as their parents preferred; and some of the Committee have proposed to rent a room for the admission of any of the Roman Catholic Clergy who would meet the children, to instruct them in the principles of their religion. But no child has at any time been solicited to attend any place of worship, except such as their parents preferred, as I have already stated.

The POPE's BULL, entitled "UNIGENITUS," having been referred to in the preceding Evidence of Charles Butler, Esq. and of the Rev. Mr. Bramstone, an extract is here given from the Bull; and also a copy of the Propositions, respecting the reading of the Scriptures by the common people, *which it condemns.* As this document is now considered to be in full force, and of universal obligation, it is important that all Protestant readers should notice the spirit and principle so clearly displayed therein. If it be not a Christian duty to "*search* the Scriptures," then may it be allowed in this land of liberty "to forbid the use of light to the children of light."

To explain the origin of this Bull, it may be proper to observe, that about the beginning of the last century, the celebrated Father Quesnel, a learned Roman Catholic Priest in France, published "The New Testament, with Moral Reflections upon every "Verse." Pope Clement XI. and most of the Roman Catholic Bishops in France, entirely disapproved of this work. By order of the Pope, one hundred and one Propositions were extracted from Quesnel's Reflections, *and were solemnly condemned by this Bull as erroneous and heretical.* Father Quesnel being involved in a controversy on some points of divinity, did not think himself secure in France, and he retired into the Netherlands. He was, however, imprisoned at Brussels, but escaped and fled into Holland, where he died.

EXTRACT FROM "THE CONSTITUTION UNIGENITUS." *

"CLEMENT, *Bishop,*
"*Servant of the Servants of God, &c. &c.*

* * * *

"When we first heard, to the great grief of our heart, that a certain book, printed formerly in French, in several volumes, under the title of "The New Testament, in French, with Moral "Reflections upon every Verse, &c. Paris, 1699," * * * * though already condemned by us, and really containing the falsehood of corrupt doctrine in many places, intermixed with Catholic truths, was, notwithstanding, still looked upon by many as free from all error, was frequently put into the hands of the faithful; * * * * we were extremely afflicted to see the flock of Christ, intrusted to our care, thus gradually led aside by these crafty seducements into the way of perdition.—And therefore, being excited thereto as well by the motions of our own pastoral care, as by the frequent complaints of those who are zealous for the *orthodox faith*, but most of all by the letters and petitions of *very many of our venerable brethren, especially of the Bishops of France*, we have resolved to make use of some more effectual remedy, in order to put a stop to this spreading disease, which might otherwise in time break out into all manner of bad consequences. * * *

"We therefore judged, that we could not possibly do any thing more seasonable or safe than to lay open the fallacious doctrine of the book, not in general only, as we have hitherto done, but more distinctly and plainly, by *extracting out of it many particular Propositions*; that so the noxious seeds of the tares being separated from the midst of the wheat which covered them, might be openly exposed to the sight of all the faithful in Christ.—And thus having detected, and, as it were, placed in open view, not one

* The Bull *Unigenitus*, dated 1713, is found in the original Latin, at page 116, Vol. VIII. of the *Magnum Bullarium Romanum*, printed at Luxemburg, in folio, 1727; and it is entered under the head of *Bullæ Papales*, in the octavo catalogue of the British Museum. This extract is taken from the English Translation of Quesnel's New Testament, in 4 vols. 8vo. London, 1719.

or two, but many and *most grievous errors*, as well those formerly condemned, as those lately discovered, we trust, that, by the blessing of God, all will at length find themselves obliged to yield to the truth, now so clearly discovered and made manifest unto them.

"That this method will be of the greatest advantage to the Catholic cause; that it will contribute very much to the healing of those divisions which have risen, more especially in the flourishing kingdom of France, from the various opinions entertained by the minds of men, which seem to be still widening into more grievous ruptures: and that, lastly, it will be very useful, and in a manner necessary, to the quieting of consciences; not only the above-mentioned Bishops have signified to us, but more particularly our most dear son in Christ, *his Most Christian Majesty himself, Louis King of France*, whose extraordinary zeal in maintaining the purity of the Catholic faith, and *extirpating error*, we can never sufficiently commend,—has more than once assured us *: for those reasons requesting of us, with repeated instances, truly pious, worthy of the Most Christian King, and with earnest en-

* The zeal and fidelity of Louis *XIV.* in "*extirpating error*," had been strikingly discovered, by his revocation of the Edict of Nantes; a cruel act of intolerance and injustice,—followed by the persecution of vast multitudes, thousands of whom fled for their lives to this and other Protestant countries! Mr. Charles Butler must have a strange opinion of the discernment of Protestants, if he fancies that they can be made to believe Louis XIV. was a friend to religious liberty and the free use of the Scriptures! Yet he has had the assurance to boast (in a late Essay, designed "*to shew how much the Church of Rome has, at all times, "desired to promote the general circulation and perusal of the sacred writings*") "that at the revocation of the Edict of Nantes, sixty thousand copies of a French "translation of the New Testament were distributed among the converted Pro-"testants, by the order of Louis XIV." But this gentleman does not tell us, that the violent *Dragooning* method employed to *convert* two millions of persons in France was a terrible deduction from the liberality of the King; whose parchment and wax would otherwise, says Burnet, "have had as little effect upon the "consciences of the Protestants, as it seems the Edict of Nantes had on the "King's, though he had so often promised to maintain it, and had once sworn it." See Burnet's Reflections on Varillas's History of Heresies, p. 9, Amsterdam, 1687.—It is a perfect insult to a Protestant public, for Mr. Butler to insinuate that either Louis or Innocent desired to promote the reading of the Holy Scriptures, *(though in a Popish version)*. The fact is, that the French Protestants were forced to give up their own copies of the Bible and Testament.

treaties, that we would provide for the urgent necessity of souls, by passing the censure of our apostolical judgment without delay.

" Wherefore, by the blessing of God, and trusting in his heavenly assistance, we set about this beneficial work with great diligence and application, as the weightiness of the affair required; and *ordered a great many Propositions, faithfully extracted out of the forementioned book*, according to the above-cited editions, and expressed both in French and Latin, *to be accurately discussed by several Professors in Divinity*, first *in the presence of two of our venerable brethren, Cardinals of the Holy Roman Church*, and then afterwards to be weighed and examined with the utmost diligence and mature deliberation, *in our own presence*, and that of *several other Cardinals*, *in many repeated congregations*, in which *each Proposition* was most exactly compared with the text of the book. The Propositions are such as follow:"

[*Here follow seventy-eight Propositions on various points of divinity, extracted from Father Quesnel. The seventy-ninth to the eighty-sixth Proposition, both inclusive, relate to the Holy Scriptures;*] viz.

'79. *It is useful and necessary, at all times, in all places, and for all sorts of persons, to study and know the spirit, piety, and mysteries of the Holy Scripture.*

'80. *The reading of the Holy Scripture is for every body.*

'81. *The sacred obscurity of the word of God is no reason for the laity to excuse themselves from reading it.*

'82. *The Lord's day ought to be sanctified by Christians in reading pious books, and above all the Holy Scriptures. It is very prejudicial to endeavour to withdraw a Christian from reading them.*

'83. *It is a great mistake to imagine that the knowledge of the mysteries of religion ought not to be imparted to Women by the reading of the sacred books. The abuse of the Scriptures, and the rise of heresies, have not proceeded from the simplicity of Women, but from the conceited learning of Men.*

'84. *To wrest the New Testament out of the hands of Christians, or to keep it closed up by taking from them the means of understanding it, is no other than to shut or close up the mouth of Christ in respect of them.*

'85. *To forbid Christians the reading of the Holy Scripture, especially of the Gospel, is to forbid the use of light to the children of light, and to make them suffer a sort of excommunication.*

'86. *To deprive the unlearned people of this comfort of joining their voice with the voice of the whole church, is a custom contrary to apostolical practice, and to the design of God.*'

[*Here follow Propositions, No.* 87 *to* 101.]

The Pope's Bull then proceeds:

"Wherefore having heard the judgment of the aforesaid Cardinals, and other divines, exhibited to us both by word and in writing, and having in the first place implored the assistance of the Divine light, by appointing public, as well as private prayers, to that end; *we do, by this our Constitution, which shall be of perpetual force and obligation, declare, condemn, and reject respectively, all and every one of the Propositions before recited,* as false, captious, shocking, offensive to pious ears, scandalous, pernicious, rash, injurious to the Church and her practice, contumelious, not only against the Church, but likewise against the secular powers, seditious, impious, blasphemous, suspected of heresy, and plainly savouring thereof, and likewise favouring heretics, heresies, and schism, erroneous, bordering very near upon heresy, often condemned, and, in fine, even heretical, and manifestly reviving several heresies, and chiefly those which are contained in the infamous Propositions of Jansenius, even in the very sense in which those Propositions were condemned. *Commanding all the faithful in Christ, of both sexes, not to presume to hold, teach, or preach, otherwise, concerning the Propositions aforesaid, than is contained in this our Constitution:* insomuch, that whosoever shall teach, defend, or publish them, or any of them, jointly or separately, or shall treat of them by way of dispute, *either publicly or privately,* unless it be to impugn them, shall, *ipso facto,* without any other declaration, incur the censures of the Church, and all the other penalties appointed by the law against such delinquents.

"However, by our condemning in express terms the aforesaid Propositions, it is by no means our intention in any manner to approve of other things contained in the same book: especially, since, in the course of our examination thereof, we found in

it many other propositions very like those which have been condemned as above mentioned, nearly related to them, and tainted with the same errors; and likewise not a few, which, under a certain imaginary pretence of a persecution carried on at this time, do foment disobedience and contumacy, and recommend them under the false name of Christian patience, which therefore we thought it too tedious and not in the least necessary particularly to recite: and finally, which is yet more intolerable, because we found even the sacred text of the New Testament corrupted with damnable errors, and in many things conformable to *another French translation done at Mons, long since condemned*, but disagreeing very much with, and differing from, the Vulgate edition (which has been approved in the Church by the use of so many ages, and ought to be looked upon as authentic by all the orthodox); and besides all this frequently wrested with the greatest perverseness to strange, foreign, and often hurtful senses.

"For which causes, we, by our apostolical authority, made known by the tenour of these presents, do again forbid, and in like manner condemn the said book, as being very artfully contrived on purpose *by good words, and fair speeches*, as the Apostle expresses it, that is, under a false appearance of godly instruction, *to deceive the hearts of the simple*; whether it bear the foremention title or any other, wherever and in whatever other language, edition or version hitherto printed, or hereafter to be printed, (which God forbid!): as we also in like manner do prohibit and forbid all and singular books or pamphlets in defence thereof, as well written, as printed and already published, or which may perhaps be published, (which God forbid!) enjoining all and every one of the faithful not to read, transcribe, keep, or use any of the said books, under the pain of excommunication, to be incurred *ipso facto* by those who act contrary thereto.

"We require, moreover, our venerable brethren, the Patriarchs, Archbishops, Bishops, and other Ordinaries of places, and also the Inquisitors of heresy, that they restrain and coerce all those who shall contradict and rebel against this Constitution, by the censures and penalties aforesaid, and the other remedies of law and fact; and even by calling to their assistance, if there be occasion, *the secular power*

"Let no one, therefore, infringe, or audaciously oppose this our declaration, condemnation, mandate, prohibition, and interdict. And if any one presume to attempt this, let him know that he will incur the indignation of Almighty God, and of his blessed Apostles, Peter and Paul. Given at Rome, at St. Mary Major's, in the year of our Lord 1713, on the sixth of the ides of September, and in the thirteenth year of our pontificate.

"J. CARD. Datary.
"F. OLIVERIO.

"Seen by the Court,
"L. SERGARDO.

"Registered in the Office of the Secretary of Briefs,
"L. MARTINETTO.

"In the year of our Lord Jesus Christ, one thousand seven hundred and thirteen, indiction the sixth; the tenth day of September, and in the thirteenth year of the pontificate of the Most Holy Father in Christ, and our Lord, CLEMENT XI. by Divine Providence, Pope, the Apostolical letters aforesaid were published, by affixing them to the doors of the Church of S. John Lateran, of the Basilica of the Prince of the Apostles, of the Apostolical Chancery, and of the Court General in Monte Citorio, in the Campo di Fiori, and in the other usual and customary places, by me, Pietro Romulatio, apostolical Cursitor.

"ANTONIO PLACENTIO,
"Master of the Cursitors."

THE END.

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